

THE ONTARIO EVANGELIST.

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

VOL. 3.

ERIN AND EVERTON, ONTARIO, DECEMBER, 1888.

No 8.

POETRY.

MISSIONARY HYMN.

AIR—"FROM GREENLAND'S ICY MOUNTAINS."

"Whom shall I send," he saith,
"Whom shall I send," he saith,
"Whom shall I send," he saith,

Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,

-Missionary Review.

ORIGINAL.

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

What's the matter with that wall? Isn't it crooked.
You would think to look at it, that it had been just thrown
together without any regard to architectural skill.

ting, taking a cigar at the hotel bar, and perhaps a little
sherry, then into your gag, and whirling around the course,

SELECTIONS.

THE FOREIGN CHRISTIAN MISSIONARY
CONVENTION.

Every heart in the convention was saddened by the
absence of Isaac Eretert, president of the F. C. M. S.,

Of course, many appeals have been made to the society
that remain unanswered for lack of funds. But one of

It was recommended that a new mission be established
on the west of Africa, which recommendation is in the

tion, and these answers should always be in the affirmative.

The receipts of the society for the past year are \$62,767.
\$9, which is an increase of \$17,437 84 over the prece-

W. H. Woolery, President of Bethany College, delivered
the first address for the Foreign Society. He took

The second address was made by E. L. Powell, of
Louisville, and all who have heard Brother Powell at one

This Convention and that of the G. C. M. C. deserve
a more extended and able notice, but your reporter has

THE MONEY-GETTERS.

He who lives for money must be contented
with money alone as the return of his labors; he
must not expect attainment or reputation in any

"Never be afraid to preach to a small
congregation," says Mr. Golding of Rotherhithe. "One

"WHY GO TO COLLEGE?"

President Gates, of Rutgers College, has a
good article on this subject in a recent issue
of the New York Independent, which presents

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GEO. MUNRO, - ERIN, ONT.,
EDITORS AND PUBLISHERS.

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DECEMBER, 1888.

A SEASONABLE WORD.

This is the time of the year when we expect special efforts to be put forth by our friends to secure us new subscribers.

THE ONTARIO EVANGELIST, we are glad 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. If 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 better 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. It takes money then as well as brains to make the paper go. We ask you to help us.

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 unfortunate 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 importance. 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 authority and supremacy of the Lord Jesus.

It is of great importance with some and of 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 contravened the personal obedience required in the

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 through their traditions.

The ordinance of baptism we believe to be of importance. Yes, of great importance. In the estimation of our Saviour the baptism of John was of such importance that a failure in the fulfilment 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 not baptized of him." If John's baptism was of such importance, why is it that the baptism of Christ is of little or of no importance? Is it because John was greater than Jesus? or is it because disobedience is no longer rebellion to God? It is an important command, and we should tremble at the thought of disregarding it, because:

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

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

3. In it we die to the world and rise to walk in newness 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 per year. And we believe that the best interests of the country would be served if 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 of the students. In this Province, notwithstanding 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); Trinity 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 afraid 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 denomination. It is maintained that the danger of morals being neglected, both theoretically and practically, and of religious faith being undermined, 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 Provincial University, for certainly the vast majority of the people of Ontario would not support an institution whose teaching was either atheistic or anti-Christian, or both, or one which young men could not attend without almost

certainly having their moral character destroyed. What may be true of State Colleges in other lands, or what may have been true of University College in other days, we do not know; but we are glad to be able to say that at present, and it is the present that concerns us, our Provincial College is a safe place for young men. We do not, of course, use the word safe in an absolute sense—for no place is absolutely safe, no, 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.

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 at the University, have signified their desire to be foreign missionaries.

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

5.—Profane language is unpopular and almost unknown even when engaged in exciting 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. 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 probably tenfold more Bible reading done here than in the States, and on an average there are probably 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 believe, at Meaford, Euphrasia and Cape Rich. We are glad to learn that there was a large gathering at Meaford while he was there. The above paragraph was sent by him to his paper during the progress of the meetings. We do not 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 deceived," 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 to read, and to believe such baseless assertions is a curiosity. If Daniel Sommer wants to do good, and really believes certain things to be wrong and unscriptural, let him stick to facts and arguments, cease his misrepresentations and

give up his childish incoherencies. If we had access to the readers of the *Octographic Review* we would advise them, before believing unfavorable statements concerning brethren made by Daniel Sommer, to institute an inquiry to discover whether the statements are true; for it certainly is not safe to accept his assertions as final. He may believe them, but that does not make them true.

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 commandments have the assurance that they are His, for says the Saviour, "If you love me you will 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 current year. Many have not done so. We would especially call their attention to the matter. Would 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 to take little interest in Foreign Missions, judging 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 M.S. 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 members, 12,601; and the amount of contributions during the year, \$22,334.74. These figures tell 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 gaining a foremost place among first-class religious journals.

With such expositious we take leave of the three papers mentioned above, namely, the "Missionary Weekly," of Richmond, Va., the "Christian Standard," of Cincinnati, Ohio, and the "Christian-Evangelist," of St. Louis, - *Octographic Review*.

Farewell, Bro. Watkins! and if 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." It gives us great pleasure to be able to add to the list of young men preparing to labor in the vineyard of the Lord the names of I. Konkle, Beamsville, and M. Putman, Smithville. These brethren are attending Hiram College.

Contributions from Ontario to Foreign Missions since last report in this paper: Miss Elizabeth Sinclair, Lobo, \$15.00; Church, Acton, \$19.00, and Geo. McGill, Bowmanville, \$10.00. R. Windatt, do. \$10.00.

MANIFOLD CYCLOPEDIA—EIGHTH VOLUME.

The eighth volume of Alden's Manifold Cyclopaedia extends from Ceylon to Club-foot, and is fully equal to its predecessors—in its handsome type, numerous illustrations, handy form, neat, substantial binding, and more than all, its skillful editing, which brings within such convenient limits 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, but in every other respect, this seems better than any other Cyclopaedia 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 half Morocco for 65 cents; postage 10c. 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. MOOR.

AVLMER.—As our brethren throughout Ontario, 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 hold 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 beside. 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. DEAR MADAME.—A few friends among the Disciple Church congregation, desirous to express in a substantial form their personal regard and solicitude for your well-being have united in asking you to accept as a testimony of those sentiments the accompanying far coat. Wishing you all the blessings the Almighty may bestow upon you. We are dear madame, THE FRIENDS AFORESAID. A. H. F.

AN APPEAL TO ALL WHO LOVE OUR MASTER'S CAUSE. DEAR BRETHREN.—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 order in the city of Toronto, is no longer a matter of doubt. Brother Gaff's services have been acceptable both to the Board and to the Toronto church, but his term of

engagement is nearing its close and your Board in conjunction with the church in Toronto are making arrangements for the prosecution of the work for the coming year, particulars of which will be given in next issue of the EVANGELIST.

It is the wish of the Board to continue to assist the church in Collingwood until they relieve themselves somewhat of the incumbrance upon their house of worship. Of 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 work at Huntsville, an important town on the line of railway. The few brethren there assisted by Brother Crewson have by great effort and much sacrifice built a meeting house, which, through the lack 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 PRESSING NEEDS IT IS DEEMED EXPEDIENT TO ASK ALL OUR CHURCHES TO TAKE UP A SPECIAL COLLECTION ON THE 2ND LORD'S DAY IN JANUARY. 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 or neglect this appeal because you cannot give a large amount. Give to the Lord what you can and your offering will be acceptable. You may rest assured that every dollar of the money entrusted to the hands of your Board will be carefully and faithfully applied. We are most thankful to be able to say that the work is prospering at every point where your money is being expended. Send pledges or money to T. L. Fowler, Cor.-Sec'y, Everton, Ont. HUGH BLACK, President, Rockwood, Dec. 3rd.

RECEIPTS.

The following sums have been received by the Board during the past month for mission purposes—

Mrs. John McPhedran, Nassagaweya, \$	2 00
Ladies' Aid Society, Wainfleet	20 00
Chas. McKinlay, Brampton	5 00
Miss Sarah McCloy, Carthage	10 00
A Friend, Galt	2 00
Church, Warton	10 00
" Everton	34 00
" Bowmanville	25 00
" Glencairn	10 00
" Mimosa	8 56
" Acton	14 00
" Hamilton	18 00
" Erin Village	10 00
" Lobo	15 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 importance. 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 imperative duty to observe the 7th clause of our Constitution, which reads as follows:—Reports of funds 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 August, 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, Everton, 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, but would be glad to help us, and we extend to them this privilege, by introducing the envelopes. There are many ways in which these can be used. Some prefer to use them, among the sisters monthly, some would distribute them promiscuously, some think a day set for a special collection the best, and suggest the first Lord's day in the year, hence I will not specify, as these are expedients, and not commands. Let every one be fully persuaded in her own mind, that she may say "The love of Christ constraineth me." We will send a number to each church, (if any are missed let us hear from them), you will know best how to use them. Now my sisters if our brethren wish to help you, hinder them not, for

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 represent us among this people. We now have a good interest created—a number of small, but earnest churches, and some school interest. One important feature of our work is, in gathering into our mission helpless, homeless, 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 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 sent 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., R. W. OFFICER, Atoka, Ind. Ter. Nov. 24, '88.

HOW MAY MISSION WORK BE PROSECUTED?

- I.—MISSION WORK DEFINED.
 - 1.—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.
 - 2.—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.
 - II.—WHO MAY BE THE SENDER?
 - 1.—No precept on this point, therefore, no limitation.
 - 2.—The church at Jerusalem sent Barnabas, see Acts 11:22, therefore, a church may send.
 - 3.—Certain 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 one person or number of persons may send, and so any church or number of churches may send.
 - 5.—When the senders are a number of men or churches this is co-operation.
 - III.—METHODS OF CO-OPERATION.
 - A.—Individual co-operation.
 - 1.—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 committees or secretaries. Such are our general societies.
 - 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 remote 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 more might they try for sending out the gospel.
 - IV.—WHEN SHOULD ANY METHOD BE REJECTED?
 - 1.—When found to be inefficient.
 - 2.—When found practically injurious.
 - 3.—When perverted to improper uses.
- DO ANY OF THESE METHODS ROB THE CHURCH OF CREDIT?
- 1.—A church has credit or discredit from the conduct of its members.
 - 2.—Co-operation in something sinful reflects discredit, in good, credit. The credit of missions is always given to the church of which the goers and senders are members.

[The following extract from a letter will explain how we became possessed of the foregoing "Notes." We thank Brother Baker for enabling us to lay them before our readers. We think it will be difficult to show wherein Prof. McGarvey is wrong on the matter 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, LEXINGTON, KY., 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." Your Christian Brother, PERCIVAL BAKER.

OBITUARIES.

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

GREGSON.
Sister Rebecca Gregson, daughter of our aged Brother and Sister Gregson, Mimosa, was called suddenly away from a life of earnest activity here, to be with the Saviour in the home above. Her death took place last 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 earnestness 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 always in her place, with Bible 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. T. L. FOWLER

MCDIARMID.
The church in Ridgetown, Ont., has suffered a great loss in the death of our beloved Sister, Mary McDiarmid, wife of Bro. Archibald McDiarmid, of this neighborhood. For a length of time she had suffered from some internal weakness which developed into acute distress about two months before she died. Her disease, which baffled the skill of all the physicians who attended her, proved, upon post mortem examination, to be a sarcoma on the pancreas involving the duodenum. She endured her sickness with great patience and Christian resignation, taking great comfort in devotional exercises, especially from the reading of the Scriptures. Even when she could not speak, by the movement of her lips 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 maiden name was McKinley, and her early religious relations Presbyterian. The writer had the pleasure of baptizing her some twenty odd years ago. 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 city, and the Presbyterian church, which was the kind given for the occasion (being the largest in the town) was crowded to the doors, the aisles and all being seated. The writer addressed the profoundly attentive audience from Romans XV: 13. 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. E. STEPHARD, Ridgetown, Ont.

At a meeting of the Auxiliary Ont. C. W. B. M., held in Ridgetown, on the 15th day of October, it was unanimously resolved: WITNESSES. 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 sympathy 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 CHRISTIAN STANDARD and ONTARIO EVANGELIST.

MARRIED.
SOPFR—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. L. Fowler, at the residence of the bride's father, William C. Black, of Port Hope, to Alice M. Royce, second daughter of Geo. S. Royce, Esq., Eramosa.
JOHNSON—THOMPSON.—On the 9th of October, in Collingwood, by C. Sinclair, Benjamin Johnson to Catharine Thompson, both of Collingwood.
MCLFOD—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 E. Mallory, late of Meaford, Ont.
HAMILTON—CAMPELL.—In Portage La Prairie, by A. H. Finch, on Nov. 15th, at the residence of the bride's parents, John Hamilton, of Glenboro, Man., to Margaret A. Campbell, of Portage La Prairie.
KIRKWOOD—CONNER.—In Portage La Prairie, by A. H. Finch, on Nov. 27th, at the residence of the bride's mother, Henry Kirkwood to Tattie E. Conner, both of Portage La Prairie.

SELECTIONS.

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 Evens.*

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 himself, with room for no one else." 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. Times.*

It is narrated of two Jewish patriots—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 do wrong—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 within the reach of the most meagre purse. Your trouble is perhaps not want of money, but want of time. No! We all have time enough 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 grammar in his hand. The man who uses his fragments 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 really 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 contact with external forms of evil. If he resists or rebukes them, he is purified, strengthened, and ennobled. 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, them.—*S. S. Times.*

OCCUPATION IN HEAVEN.

The enterprising "interviewer" of The New York Herald has been improving his time by extracting information from eminent 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 the readiness and all the confidence to be expected in a discussion of the rooms and revenues, the duties and delights of the old home-stead in which they had lived for sixty years. Dr. Talmage was specially copious in his remarks and confident in his descriptions. He evidently carries a ground plan of the entire place in his vest pocket, and there was not an incident in the home life of 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 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 few hints given in the Scriptures, they know and can know positively nothing.—*Toronto Globe.*

DANGER POINTS IN MARRIAGE.

The number of divorces and separations occurring 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-marrriages 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, especially, perhaps, to the wife, and, when the glamour 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 by-and-by have less need to remember it. The first five years of marriage are dangerous; the second lustrum 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 Wilberforce.*

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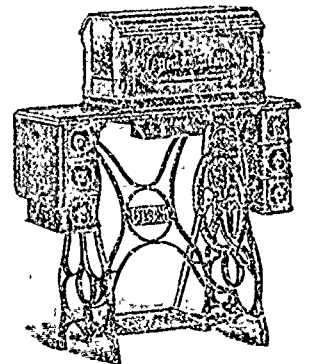
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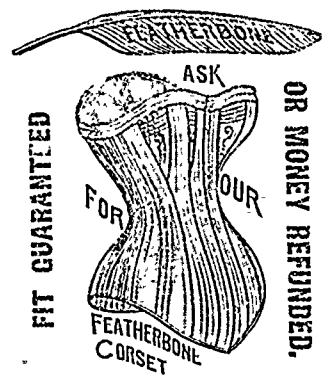
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NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each calculated,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

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