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THE ONTARIO EVANGELIST.

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

VOL. 2. GUELPH, ONTARIO, JUNE, 1887. No. 2.

POETRY.

FAITH AND FIDELITY.

"Around this temple, lo, the Merchant's law be just, his weights true, and his contracts guileless."—(Discovered by Mr. Ruskin in the first church of Venice.)

Not far the Father's house is set
From any one of us, and yet
How oft its meanings we forget?

'Tis sweet to keep the holiday
And sing our hymns to Him, and pray
And mean the loyal things we say.

'Tis sweet to join the sacred psalm,
And fill the soul with Sabbath calm,
And feel God's touch on brow and palm.

But when the holy words are said,
And the world comes to us instead,
Who keeps for God the hand and head?

We put our houses round the place
Where we have sought and seen His face,
And hoped to bear away His grace.

But who will, for His honor's sake,
Into the world the same laws take,
And never God's commandments break?

Who does his business day by day
As if to sell were but to pray,
And walks with God his whole life's way?

Who does not show real piety
By dealing with true equity,
He cannot worship worthily.

But if because of God's great peace
All self and evil henceforth cease,
Then shall the joy in Him increase.

The life of highest, purest tone
Is the religious life alone:
For by their works are Christians known.

—Marianne Farningham, in *Christian World*.

ORIGINAL.

TRUST.

Read, Daniel 3: 17-18, and Isaiah 26: 3-4. There is something incomparably impressive and grand in coming to Christ and giving up *all* to Him. This is only realized by those who fully understand that in coming to Him they give their life, and all they possess and are, *unreservedly* into His hands. The Christian trusts all to Him, nothing is reserved; no conditions are asked, no privileges or indulgences are retained to himself. He loses his own will in the will of his Divine Master, lays firmly hold upon the eternal throne, trusts not himself, but looks up to God with an abiding faith, an all-embracing trust, and an undoubting confidence. He is willing and ready to suffer, to endure, to make any sacrifice of himself, to shrink from no duty, and to avoid no responsibility which his Lord may lay upon him. He does all this with no feeling of risk or uncertainty, he knows that God is infinite wisdom, power and love, and that He will do that which is best for him, guiding him safely in the way he should go.

We sometimes have mistaken conceptions of God's providence and *our* trust. Instead of committing all to Him, and feeling that He can and will do what is best for us, we have a kind of desire that He will do what *we* think is best.

We want Him to advance our personal interests, and help us in our selfish desires, or schemes, and frequently when this is not done, we feel that He has not kept His promises. This is trust in our own wisdom and weakness, and not trust in God.

What a sublime faith and trust is manifested by the "three Hebrew children" in the words above referred to Daniel 3: 17-18. "If it be so" (that is if the Lord sees fit to do so), we *know* that the God whom we serve is *able* to deliver us from the burning fiery-furnace. "But if not" (that is if it is His will that we die in the flames), still *we will obey Him and no one else*. There is no wavering in their faith, no limit to their trust, no suggesting to God what He should do, and no attempt to escape the ordeal. This is the spirit of the Master, "the mind of Christ," the faith that overcometh the world.

"Though He slay me, yet will I trust in Him," "Trust in the Lord with all thine heart: and lean not unto thine own understanding." "In all thy ways acknowledge Him, and He shall direct thy paths." The dispensations of the divine hand, in God's wonderful providences, often

seem dark to us. It is because we are on the "hither side" of them—in the dark. He is in the light, and is Himself the light. Let us submit ourselves trustingly to His guidance, the darkness will soon be over, and the morning of an eternal day shall dawn, when we also shall "dwell in the light" where now dwelleth "the King of kings and Lord of Lords." Then, knowing as we are known, we shall fully realize that "all things" worked together for our good, as we were being guided through the vale of tears.

"Wherever He may guide me,
No want shall turn me back,
My Shepherd is beside me
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way He taketh
And I will walk with Him."

G. J. B.

THE GRACE OF GOD.

Paslam says "Grace is only another word for the power of Christ's presence,—His real presence, according to His own promise *I am with you always*. Put the name Christ for the word grace, and you will have the right meaning of many texts."

Jesus says "I will pray the Father and He shall give you another Comforter that He may abide with you forever; even the Spirit of Truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you."

We have the command "Work out your own salvation with fear and trembling," with the encouraging assurance "for it is God that worketh in you, both to will and to do of His good pleasure." It would appear from this, that what we are required to work out is first worked in us by the Spirit of God. "The Spirit is received through faith (Gal. 3: 14).

Paul says "I labored more abundantly than they all, yet not I, but the Grace of God which was with (or in) me." He says again "It is no longer I that live, but Christ that liveth in me."

An eminent Christian has made the following statement:—"Righteousness is sustained, in the human soul, by the indwelling of Christ, through faith, and in no other way. It cannot be sustained by purposes or resolutions, self originated, and not wrought by the Spirit of Christ." "Through faith Christ first gains ascendancy in the human heart, and through faith He maintains this ascendancy and reigns as king in the soul." "All outward conformity to the laws and commandments of God that does not proceed from Christ working in the soul by His Holy Spirit is self-righteousness." "All true righteousness then is the righteousness of faith, or a righteousness secured by Christ, through faith in Him." S.

MANITOBA.

How many of the brethren in Canada have seriously considered Manitoba as an important field for evangelical work, and one in which they should make a special or at least some effort to establish here workers to proclaim the will of our Lord and Master to at least a few of the many coming from different lands and here taking new homes? Many of the denominations saw early the importance and necessity of prompt and strong work in this British North West, and therefore have Ministers established at many different points throughout the whole length and breadth of this land. The Catholic and English Churches have school and church work established at many points all the way between Lake Superior and the Arctic Ocean.

I am personally acquainted with the Rev. Mr. Canon (English Church), who, three years ago, went to the mouth of the Mackenzie River to labor among the Eskimo Indians, and while there, as did his predecessor, he expects to live almost wholly on flesh and fish food. All this and the terribly severe climate he endures, that he may tell those people of the Saviour. The Presbyterians and Methodists have also pressed their work strongly during the last few years here, and now both have many workers in the field

between Lake Superior and the Rocky Mountains.

The Presbyterians at their General Assembly Meeting, at Hamilton, Ont., last fall, voted \$40,000.00 out of the general fund, in addition to the large local amount, for their work in this country. So energetically have different denominations here pushed their work, that now nowhere in Manitoba and the North West can be found any considerable settlement far removed from preaching.

Now, when we consider the great amount of work done by different churches in the North West, we cannot but think of how small a part we, as a people, have taken in it, and why have we not done more? We know that in our Dominion we are not as strong, financially, as others, but still we think if our zeal and system were equal to our financial strength, our work in this country would have been much greater. Is it not possible for us to raise annually a sufficient sum for the support of at least one efficient minister in this country? We think the sum should be at least one thousand dollars a year. Travelling and other expenses are greater here than in an older country. A few months' preaching, then a longer time without any, and so many changes in preachers, is not the proper way for success. Earnest, continuous work is what ensures permanent success.

Now the question is, how can our thousand dollars yearly be raised for Manitoba Mission? First, would it not be advisable for the committee in Ontario having charge of funds subscribed for Manitoba Mission, to correspond with the Secretary of each church in Ontario and Lower Provinces, and get as nearly as possible a list of names of all members who came to Manitoba and the North West, and their address. We could in this way by corresponding with each individual member, learn our number and financial strength here, and it would also have the good effect of showing each individual member that he was not forgotten by the church.

No doubt but from the many brethren now unknown to us in different parts of this wide country quite an amount of help could be had. This would be our move towards raising the sum named. The church at the Portage should and will do all in its power, and no doubt but the Ontario churches will help as nobly as they have in the past, and certainly, if this unity and system of work is pressed, the amount can easily be raised.

Now, while the country is new and fast filling up, is the best time for special work, and if we neglect the present favorable time for work, years of labor when the country is older will not accomplish, what much less time will, while the country is new. Will others please give their opinion on this subject? A.

Portage la Prairie, April 24th, 1887.

SELECTIONS.

OUR SUNDAY-SCHOOLS.

What are we doing in the country in the way of Sunday-school work? During winter and early spring it is generally held to be impracticable to continue these schools, on account of the severity of the weather. We will not stop to controvert this position, but will pass on to consider the necessity of thoroughly organizing and equipping them for work, now that pleasant weather has come. In order to do good work, and do it rapidly, and with ease, it is necessary to have the best and most improved implements. This is as apparent in the Sunday-school as it is on the farm or in the work-shop. No farmer in this age of push and progress, and in this country of invented genius, could keep abreast of the times, if he could keep the wolf from his door, were he to content himself with the wooden plow in use in Palestine two hundred years ago. Neither could a Sunday-school, equipped as in the days of Robert Raikes, keep pace with the great army of schools supplied with the best and latest contributions to this class of literature. Any school with a small amount of money can supply itself with books, papers, maps, cards, etc., etc., from our own publishing houses at very reasonable rates. * * * *

Sunday-schools, otherwise Church-schools, are very important factors in the problem of church work. Sunday-school instruction is a stepping-stone to a Christian life, and to church membership. It is a means, and a very effective means, of planting in the child-mind the fundamental or foundation-principles of the Christian religion. It is remarkable at what an early age children comprehend the requirements of the gospel; and with what readiness, earnestness and intelligence they go forward in the "obedience of faith." Wherever they have been well instructed in Sunday schools, and any effort worthy of the name has been made to bring them to Christ, it has usually succeeded. They are like clay in the hands of the potter, easily shaped. Their hearts have not been hardened in sin. They are pure and pliable, and ready for the gospel mould. They are "good ground," ready for the "seed of the kingdom;" and it is an inviting opportunity, and an imperative duty on the part of Sunday-school teachers, to "sow the word."

If it is necessary to preach the gospel to the old, it is necessary to preach it to the young. They have immortal spirits to be saved or lost, and hence they have claims upon us, equally with other classes, which cannot be set aside.

It will not be long before the little children now in Sunday-schools will begin to assume the responsibilities of life. The little girls to "guide the house," to preside in the school-room, and to fill the various stations in life open to them. The little boys will soon be our presidents, governors, judges, legislators, sheriffs, lawyers, doctors, preachers and teachers. They will soon own and control these farms and houses, occupy these stores—and in a word, these little boys and girls—miniature men and women—will step into our places as we step into eternity. * * *

The preachers are expected to lead in these matters, and they will usually find others ready to follow. If the preacher, who ministers to a congregation, is careless and indifferent concerning a Sunday-school, he may expect others to be so. Preachers will find that a good, live Sunday-school is a very effective auxiliary in their work in the congregation. It keeps the church alive, by giving its members something to do. And it is a means of preparing material for church membership; so that, after a while, as they become old enough, it is comparatively easy to win them to Christ, and to induce them to obey Him. * * *

If the congregation has not the material to make the best Sunday-school, then go to work and make the second best; if you fail in this effort, try to conduct one even as low as third rate. Better have the poorest than have none at all. One thing every preacher should do, that is, organize a Sunday-school at each place where he preaches. Let every one move in this matter. Commence the work. Whatever you do, start a Sunday-school.—*Christian Visitor, Smithfield, N. C.*

THE STING OF SIN.

The pensive retrospect darkens, as the old man's (Jacob's) memory dwells upon the past. His days have not only been few,—that could be borne,—but they have been "evil," by which I understand not unfortunate so much as faulty. We have seen in former lessons the slow process by which the crafty Jacob had his sins purged out of him, and became "God's wrestler." Here we learn that old wrong-doing, even when forgiven,—or, rather, when and because forgiven,—leaves regretful memories life-long. The early treachery had been long ago repented of and pardoned by God and man. The nature which hatched it had been renewed. But here it starts up again, a ghost from the grave, and the memory of it is full of bitterness. Noloapse of time deprives a sin of its power to sting. As in the old story of the man who was killed by a rattle-snake's poison fang imbedded in a boot which had lain forgotten for years, we may be wounded by suddenly coming against it long after it is forgiven by God and almost forgotten by ourselves. Many a good man, although he knows that Christ's blood has washed his guilt, is made to possess the iniquities of his outa. "Thou shalt be ashamed and confounded, and never open thy mouth any more, when I am pacified toward thee for all that thou hast done."—*Dr. McLaren in S. S. Times.*

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JUNE, 1887.

THE ANNUAL MEETING.

The Annual Meeting of the Disciples of Christ in Ontario for 1887 is now a thing of the past. From the number of delegates and visitors present and from the nature of the business transacted there is much cause for encouragement. It was, we think, in some respects the best meeting of the kind held by the Disciples in this Province for many years.

While trying to guard against unjust conclusions from what we heard from the representatives of the churches, we would say that the missionary spirit is prevailing—that more churches and more individuals are now awake to the necessity of combining together in the interest of the cause of Christ than at any time heretofore. This is certainly a cause for thankfulness. It should be borne in mind, however, that it has not been brought about by accident, but is a result of the efforts which have been put forth for that purpose.

It was refreshing to see the unanimity of opinion existing among the majority of the delegates in regard to the *modus operandi* for the coming year.

The necessity of continuing our efforts at a certain place or places is what is needed and what was demanded by most of the delegates present. "We are willing to do as much as we did last year, and probably more, and don't need anybody to come to stir us up," were significant words uttered by more than one when reporting the wish of the churches which each represented. Thoughtful people are sick of the disjointed efforts of the past. The Provincial Co-operation has *ab initio* been a failure for this reason, and will continue to be such unless we profit by past experience.

We admit that it is sometimes difficult in getting out of old ruts and getting "upon the middle of the King's highway." Yet it can be done, and better than that it is being done. Let us not be in bondage to the methods of by-gone days. Common sense in copying after Apostolic methods is what is needed.

It is quite evident, judging from the reports of the delegates, that most of the churches are not only willing to contribute, but to contribute liberally so soon as they are assured that work will be undertaken and carried on upon a proper basis. They seem anxiously waiting to do something.

Those present seemed heartily to approve of the preparatory work done by the Board during the past year, but were anxious to leave the primary stage and go on unto perfection.

Among the many pleasing and promising features of the meeting was the number of sisters present, some from a distance, adding a charm to the proceedings and greatly assisting in the business by their private counsel. If zeal and Christian activity add weight to our words, we are sure that the advice of the sisters in all our churches should be heeded. Another very important feature of the meeting was the number of business men present who are taking an active interest in the work. We could say more, but must stop just here. T. L. F.

JUNE MEETING NOTES.

The services in connection with the Annual Meeting began, according to previous notice, in Guelph on Friday evening, June 3rd. There was a very good congregation for a start. A considerable number of the delegates arrived during the day and helped to swell the crowd. After the usual opening exercises, Bro. James Kilgour, on behalf of the church in Guelph, in appropriate language welcomed the visitors, after which Bro. Hugh Black, President of the Co-

operation, read an address, a copy of which we are glad to be able to present to our readers in another column of this number.

Bro. Cobb, who arrived on Thursday evening, then preached a fine sermon, taking as his text 1 Timothy 1: 15. We are sorry that we cannot give it to our readers in full; it would do them good. The leading thoughts emphasized were these, the Saviour was a missionary, so should His people be missionaries; the Saviour gave Himself for us, we should give ourselves for Him; the Gospel is to be preached, the "how" is left for us to devise. After the discourse the young man who confessed the Saviour at the Wednesday night meeting was baptized. Altogether it seemed to us to be a good meeting, well calculated to put the delegates in the proper spirit to attend to the business which called them together, and to make the church in Guelph feel greatly encouraged as to the success of the special services about to be held.

Following is the list of delegates present:— J. Pyfe and Robertson, Acton; John Marriott, Aurora; H. Smith and Wm. McKee, Erin Village; M. McKinnon, R. MacMillan and B. Thomson, Erin Centre; J. Royce, Ed. Tolton, Wm. Tovell, Jno. Black and T. L. Fowler, Everton; Ed. Kilgour and D. Stewart, Guelph; Wm. Tolton, Grand Valley; M. N. Stephens, Glencairn; R. N. Wheeler and E. C. Jones, Hamilton; Thos. Tolton and Arch. McDougall, Mimosa; G. J. Barclay and R. Butchart, Toronto; John McGill, Oshawa; Jno. A. C. Anderson, Ridgeway; D. Campbell, Blenheim; Thos. Page, Vaughan; Thos. Whitehead, Walkerton; Wm. M. Crewson, Muskoka, and Jno. Hill, Collingwood.

In addition to the list of delegates given above, we give a partial list of visitors from various churches and places in the Province:—From Toronto, James Lediard, D. L. Sinclair, C. C. Pomeroy, John Munro, James Menzies, Clara Reid, W. B. Malcolm and wife, and Annie Black, Blenheim, D. A. Sinclair and Bella Sinclair; Oshawa, Mrs. Barclay and John Henry; Goderich, A. Gerrard and wife; Meaford, H. T. Law; Strathroy, Arch. Sinclair; Warton, Mrs. S. M. Brown and Mrs. James Hunter; Lobo, Miss Mitchell, Peter Mitchell and Mis. McLurg; Lucknow, A. Anderson, Hamilton, Mrs. E. C. Jones and Miss A. Jones, Acton, Wm. Ramsay, Paisley, Mrs. Dewar, Mimosa, D. Stewart, Walkerton, Mrs. James Tolton; Everton, John Stewart, sr., and wife; Rockwood, Josiah Stewart; Georgetown, D. McKechnie; Nassagaweya, A. McPhedran and wife.

There was considerable discussion in regard to the proper course to pursue during the coming year, the result of which was the adoption of the following resolution:—"The Board would suggest to the churches through the delegates the urgent need of continuing the work commenced in Toronto, and as soon as a preacher qualified to undertake the building up of the cause in Toronto can be secured, we think a general effort should be made among all our churches to give strong and continued assistance until the church there becomes self-sustaining; also with any funds remaining, aid as much as possible the many mission points needing assistance."

The Sunday meetings were held in the City Hall, and were very largely attended. Bro. Cobb, delivered three magnificent sermons to delighted audiences. The Disciples were never so well advertised in Guelph before. Never before did so many of the brethren break bread together in Guelph, and never did one of their preachers secure such great congregations in the city.

Bro. Cobb appears to be in better preaching form than when he was at Everton last summer, and delivers himself with greater force. There is, however, in his preaching, no less of beauty and simplicity of language, nor of Christian tenderness, no less of apt illustration nor of searching appeal, and above all no falling off in the ability faithfully to quote, and rightly to apply, the Word of God. It was a source of thankfulness, not to say of pride, to listen to such a man in such a way not shunning to declare all the counsel of God. He has no other gospel to preach than that Paul preached, no other conditions of salvation to declare than those set forth in the New Testament. May he be long spared so to labor for the Master.

Some action was taken on Monday following the June meeting to organize a Woman's Board of Missions. A Board of Officers were appointed. We hope to hear good reports of their doings in the future.

The report read by Bro. Lediard before the meeting on Saturday was of great value. The information which it contained and the pertinent suggestions which his intercourse with the churches in the Province during the past year enabled him to make are of practical value. A portion of it at least will appear in our next issue. G. M.

NOTES.

Bro. George Moot, of Rosedene, is authorized to take subscriptions and collect money for the EVANGELIST.

Some go as missionaries at their own expense, as of old. All honor to them, but all shame to the churches that let them do it.—*Apostolic Guide*.

Exactly so.

Items of Church News are very acceptable to our readers, and are always welcomed by us. Brethren everywhere will please make a note of this, and send on anything of general interest that they may know of.

The removal of Bro. Munro from Guelph to Erin necessitates the removal also of the office of publication. All matters for publication should hereafter be addressed to Geo. Munro, Erin, Ont. All remittances should be sent to T. L. Fowler, Everton, Ont. T. L. F.

We extend our congratulations to Master Robert McKinnon, of Everton, for so successfully carrying off the Silver Medal competed for by the Cadets of Guelph Collegiate Institute. May he be as successful in all of his undertakings.

The *Canada Citizen* says that North Oxford law-breakers paid \$800 in Scott Act fines during April last. We judge the Scott Act is being worked in that county. People often say the Scott Act doesn't work, what is wanted is to work the Scott Act.

We appreciate the following from a private letter:

"Thanks for your note on MONEY AND THE KINGDOM. A. McLean sent me a copy of the tract some time ago; I glanced over it, and laid it aside thinking to read it a more convenient season. I might never have done so, but for reading your notice; I turned it up and read it, and now want to say, 'Thank you' to the Publishers of the EVANGELIST for calling my attention to it."

The following from a Post Card received from Bro. A. H. Finch, dated May 31st, will be interesting: "I start to-morrow for Beaulieu, Dakota, to hold a meeting for a little band of Disciples meeting in a private house. All are from Ontario, and all but two from Erin Centre Church."

It will be of general interest to our readers to know that Bro. Lediard during the past year received in cash and pledges, as a result of his canvass of the churches in the Province, the sum of \$1,742.27. If all the pledges are honored, the sum of \$842.27 will be at the disposal of the Board for needy places.

It appears that the greatest amount of advice as to the proper way of carrying on church work comes from those who have made a miserable failure themselves in the work. The advice of a bankrupt, like the plans of a lazy man, may be good, but then it may not. However, if we cannot profit by their advice, we think we can by their experience.

We give here a paragraph from the *Apostolic Guide*. "It clears away the mists from a question that has troubled a great many people.

Bro. James A. Harding has recently propounded to the editor of this paper through the GOSPEL ADVOCATE, the following question: "When God's people are assembled, and a Pedobaptist minister has come into the midst of them, is it right, according to New Testament teaching, to call upon him to lead the prayers of the assembly?"

As the New Testament has nothing at all to say about Pedobaptist ministers, nor of any others occupying a similar position towards the church, this question cannot be answered very positively. It is proper to ask any man to pray who can pray sincerely on the special occasion, and whose prayers, according to our best judgment, are acceptable to God. It is as certainly improper to ask one to pray, if you have conclusive reasons to think that his prayers will not be heard, or if he cannot sincerely pray as you request him. Were I engaged in a protracted meeting, I would not feel at liberty to ask any man to pray for the success of the effort, unless I knew, that he sincerely desired its success. Otherwise I might tempt him to pray insincerely, and at any rate, I would expect no good from his prayers. As to whether the prayers of a really sincere and godly Pedobaptist are acceptable to God, I have no sufficient ground for affirming that they are not, and I dare not pursue any course towards them which implies that they are not. On any occasion, therefore, on which any neglect to ask one to pray would convey such an implication, I would call upon him without fear of offending the Lord.

The Scott Act is also being worked in Middlesex, as this clipping from the *Globe* of June 1st testifies:—Police Magistrate Noble's quarterly return in regard to Scott Act enforcement in Middlesex shows that during the past three months 124 informations were laid and heard, and 110 convictions secured. The total fines imposed amounted to \$5,500.

H. A. McDonald President of West Kentucky College, delivers an alumni address at Kentucky University June 8th. He expects to visit New York and probably Prince Edward Island during the summer. He will doubtless bring back from the Island a new supply of fish stories.—*The Christian Evangelist*.

If it is fish stories Mac is after he had better come up this way. We have a factory over here.

The *New York Tribune* says "it is stupid to talk about the rights of the saloon. Decent public opinion has resolved that the saloon is a social pest and that it has no rights." Since how long is it that a metropolitan American journal would have had such an opinion to express, or, if it had, would have dared to express it in a way so bold? A very significant indication of the growth of public opinion. The beginning of the end of the rule of the rum power is plainly visible.—*Globe*.

The good lists of names of subscribers sent us by Mrs. S. M. Brown, Warton; Miss Cynthia Thompson, Wainfleet; Miss Clara Reid, Toronto; Bro. James Fleming, Kilsyth; Bro. Crewson, Muskoka; Bro. A. H. Finch, Portage la Prairie, and others that might be mentioned, indicate what might be done in many places by enthusiastic canvassers. It is one of the pleasant things connected with publishing the EVANGELIST that we have the substantial support of so many earnest workers.

According to *The Sunday School Times* there is a Presbyterian Sunday School in Kingston, Pennsylvania, which is a real Presbyterian Sunday School; for, in addition to the International Series of Lessons, it has a supplemental course of lessons, graded for the different departments of the school, which course includes the study of the Westminster Primary Lessons, the Westminster Shorter Catechism, and the reading of the Westminster Confession of Faith, and the Form of Government and Discipline of the Presbyterian Church. We are often told in this country that Presbyterians do not now teach Presbyterianism, that the great majority of so-called Presbyterians do not believe in Presbyterianism, and that even many of the ministers who mis. subscribe to the Confession of Faith do so with a mental reservation. However it may be here in Ontario, in Kingston Pennsylvania Presbyterians are Presbyterians, and intend to make Presbyterians of their children. We should be glad if the *Presbyterian Review* of Toronto would tell us what is the position of the Presbyterian Church of Canada in regard to the Confession of Faith.

This extract from Bro. George Darsie's "Boston Letter" in the *Christian Evangelist* will be enjoyed by those who have had a like experience to that aged sister:

We had a very touching occurrence at the Tabernacle last Lord's Day morning. An aged lady, past seventy-two, made the confession and was baptized. She had been for fifty years a member of the M. E. Church. With the best of her ability and to the best of her knowledge she had been trying to follow her Saviour during all this time. But for four years past she has had a painful and increasing consciousness that she had never been baptized. From the study of her Bible and an earnest purpose to do Christ's will in all things, she became more and more convinced, that the affusion she had received in early life was not what God commands and would not answer. In her eager desire to obey the Lord properly in this sacred ordinance, she sought the aid of various ministers of her own church, but they only put her off with evasive promises or sought by argument to silence the demands of her God-enlightened conscience. She wearied of the long delay, and being an old and intimate acquaintance of one of our good sisters—Rebecca C. Percival—she put her troubles before her, and the matter was speedily adjusted. I had a pleasant interview with the old lady several weeks ago, and by arrangement she came last Lord's Day, as already mentioned, and obeyed the Lord. When I asked her publicly "Do you believe with all your heart that Jesus is the Christ, the Son of the living God and your Savior?" She replied in a voice that every ear in the whole Tabernacle could hear, "I do—praise God!" Her burial with Christ by baptism, a few minutes later in accordance with her long felt wish, was to her a source of unspeakable joy. I never saw a happier person. It was the removal from her heart of a burden that had long oppressed her and the fulfillment of a deep yearning of her soul, that brought to her great inward peace. What blessedness is greater than that which springs from the consciousness that we are doing God's will? And what a satisfaction to know that the last days of this sweet and gentle old lady will be henceforth unclouded by the discontent and bitter self-reproaches which have hitherto tormented her.

Principal Douglas, in his opening address at the Glasgow College, argued that the efficient equipment of candidates for the ministry was as essential now as ever it was. While the elementary truths of the Gospel might be preached by an evangelist possessing fewer and lower qualifications, his position was inferior to that of the pastor of a congregation, who had to deal with all classes and all ages and to sustain their attention and guide their lives.—*Lx.*

The following resolution was carried unanimously by the Toronto Clerical Association at their meeting yesterday morning. Moved by Rev. S. Jones, seconded by the Rev. J. F. Sweeney:—That while this association is not prepared to condemn the principle of utilising the industry and skill of church members in producing articles to be sold for the promotion of church objects, yet it is strongly of opinion that public fairs, sales, bazaars, and such like should be discouraged, and that the proper method of raising money for church purposes is the inculcation of systematic giving, and a direct appeal to church people to contribute of their means "according as God hath prospered them."—*Globe.*

We are glad to learn of such action being taken. It is shameful the substitutes that have been put in the place of the Scriptural plan of raising money.

A writer in one of our exchanges in reporting a meeting held in Chatham by a Mr. Schiverca, says: "An enquiry meeting was held at the close, when about fifty anxious enquirers were dealt with, some of whom went home rejoicing." Why did not all, if they were really anxious enquirers, go home rejoicing? Was it because the Spirit refused to relieve and enlighten all, or was it because they were not "dealt with" as Peter dealt with the people on the day of Pentecost and on subsequent occasions? We think it was the latter. They all anxious enquirers were enlightened and went on their way rejoicing. Now, only some of them go home rejoicing. We believe if the same gospel with the same conditions of salvation was preached now as was preached then that we would see the same result in this respect to-day as was seen in the days of the Apostles.

"If we go back to the spirit and letter of the Acts of the Apostles and Epistles, it is perfectly plain on the face of these documents, that the Church of God was one great undivided church, and that there is nothing in the New Testament analogous to the denominational system."

These sound like the words of the pioneers among the Disciples, but they are from the pen of a Church of England Dean of our own day and country, and as such are full of encouragement to all who long for the destruction of sectarianism.

Men people agree that denominationalism is unscriptural and therefore wrong and a tremendous hindrance to the spread of the gospel, they are in a position to listen to suggestions in regard to the method by which the ancient order may be restored. If professing Christians are sufficiently anxious for union, in due time the way will be found.

HOW SHALL WE GO?

This extract from the sermon delivered by Bro. A. P. Cobb, in Guelph, June 3rd, is commended to all.

The command of our Saviour is "Go ye into all the world, preach the gospel to every creature."

How shall we fulfill our part of this command? Observe that there can be no discussion as to our obligation to go. Jesus has wisely left us no choice in that matter. We must obey our "marching orders."

But how shall we go? Here the Lord has given us liberty, and no man has a right to abridge the liberty of the Lord's freeman. Earnest souls will find a way in which to obey Christ's command to go into all the world. The early disciples found a way and went. It was not always the same way; but it always enabled them to go! Stephen found a way; Who set him apart to the work of the ministry of the word? He was appointed a deacon, "to serve tables." Philip, another deacon, "went down unto the city of Samaria, and preached Christ unto them." Who set him apart to this work? What congregation sent him or Stephen? If it was the church in Jerusalem, will some one give us chapter and verse that will prove it? The apostles found a way. In some cases they were divinely directed; in others they were compelled to use their best judgment, and were responsible to God for its exercise. The celebrated test case referred, after "no small dissension and disputation" (Acts 15: 2) to the church at Jerusalem, is an instance of this exercise of judgment. After

"much disputing," it "pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch" (Acts 15: 22). "It seemed good unto us, being assembled with one accord," so the brethren wrote, "to send chosen men unto you, with our beloved Barnabas and Paul." Again they wrote: "For it seemed good unto the Holy Ghost and to us, to lay upon you no greater burden than these necessary things." The contention between Paul and Barnabas (Acts 15: 37, 40) is inexplicable on the theory that the methods employed by the apostles, like the truths promulgated by them, were matters of direct revelation. Even after they "were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16: 6); and had "assayed to go into Bithynia, but the Spirit suffered them not" (verse 7), they used their judgment in deciding upon a visit to Macedonia, "assuredly gathering from the vision that the Lord had called us to (verse 10) preach the gospel unto them." Life was with them, as it is with us, too short to be wasted in quibbling about "plans," how to do this and how to do that. They made use of what seemed good to them—the wisest and best plans according to their consecrated wisdom, realizing that they must give an account at the Master's return for the use of the talents entrusted them, as well as for the talents themselves. We cannot do more. To do less is to be criminally slothful and unpardonably wicked. Let those who think this language too strong read Matthew 25: 24-30, and Luke 19: 20, 27.

THE PRESIDENT'S ADDRESS.

The following Address was read by Bro. Hugh Black at the Annual Meeting in Guelph. It can be read with profit by all.

Time has carried another year into the great past; we are again permitted, by the goodness of our kind Father in heaven, to assemble at our Annual Meeting. May the comfort and joy, that belongs to those who are working together with God, in leading sinners to the crucified and glorified Saviour, and encouraging saints to persevere in their well begun course be the portion of each one whether present or absent. Since our last meeting, in Everton, our highly esteemed, Bro. L. Parkinson, has been called to his eternal home. No truer friend of co-operation, no safer counsellor as to the best methods of working, and none more faithful and steadfast to the great commission than he; those who were associated with him on the Board of Management miss him very greatly. He was for nearly fifty years continuously in connection with the Board. Also, our aged co-worker, Bro. Robert Royce has gone to his reward. He was for many years Secretary-Treasurer of this Board. These dear brethren are gone to join the congregation of the saints of God, which shall never break up; they are gone, but their memories will be cherished with affection; they were men of God, and are gone home. May their aged partners have the comfort which God alone can give, to sustain them, until they are called to join the loved ones gone before, and then forever be with the Lord.

As we pause to-day, and consider, many thoughts impress us, the plea we have made for a return to Primitive Christianity, a reformation from the human imposed forms of worship, to the plain, simple teachings of Him who purchased us with His own blood, is not so widely known, nor so well established in our Province as we could wish for, nor as we think it should be. Why is this? The thought does not give us comfort. Are we in any way responsible for this condition of the cause of Christ? Shall we go back over life's pathway, review what we have been, and what we have done, and take our comfort in thinking of the good, old times when faithfulness, and earnest, active Christian zeal, possessed the church, and the hearts of sinners were ever open to the reception of the gospel message; or shall we look to the present with its awful responsibility for the faithfulness with which we perform the human part of the great work of presenting the salvation that is in Christ to a perishing world; or shall we with the eye of faith look into the future, and with confidence in God's promises, just wait, and rest, until our Father calls us away from this wicked world? Shall we not rather look back to Calvary and consider all that the dear Saviour endured; that pardon might be offered to a perishing world; and look forward to the glorious inheritance awaiting us if we continue faithful to the end, and seriously ask ourselves the question, whether it be the duty of the past, or of the present, we must give account to God.

We must certainly agree that we cannot trace any of the causes of the want of success to the Divine side of this great work, but when we begin to examine the human side we find a want of faith in what God has revealed, a shrinking of the responsibilities of duty, a doubting of the motives by which active workers are prompted, a lack of confidence in and respect for the

opinions and judgment of our brethren, not enough of the love of Christ dwelling in us, and too great a want of unity and harmony. Our weakness has resulted from our not agreeing to work together, and also our not all agreeing to work at the same time. "In union there is strength." The daily, constant, life work of every man and woman who enjoys the forgiveness of sins, should be, to be faithful with every privilege and power, and all the means and influence God has in mercy given, to strive to build up the cause of Christ in the earth, I am satisfied that in the day of final account it will not be a question of "How did you work?" but "Did you work for the Master?" Some of our brethren seem afraid lest they give in support of an unscriptural plan of working. Is there a "scriptural plan?" if so we want it, we earnestly wish to be right on this important subject. But is not any plan the scriptural plan, where God's people, prompted by His love, with the mind of Christ dwelling in them, are working together, using their time and talents, and as faithful stewards, giving of their means to send the truth of Heaven, the gospel of Jesus Christ to those who know it not, and are striving to assist and encourage those who have professed faith in Christ to persevere unto the end of their journey? Oh! that we could in a measure realize that time, precious, God-given time is passing swiftly away, and the blessed privilege of working in fellowship with God and with Christ to save a world from sin may not long be ours. May God, our kind Father, who has so richly blessed us in the past part of our lives, enable us for the future to follow more closely in the footsteps of our Master. May we be led to see, ourselves as dependent, needy creatures. May we soon learn the great truth, that "the earth is the Lord's and the fulness thereof," "the mountains are His for He made them," "the cattle upon a thousand hills are His," "yea, and all the gold and silver are His." May we realize that we are stewards of God's many mercies, that we should use all these gifts, not for our, but for His glory. May we not forget that He can withhold and He can bless, that there is "that withholdeth more than is meet, and it tendeth to poverty," that there is "that scattereth abroad and yet increaseth."

May our present meeting be of great blessing to us all. May our deliberations and brotherly intercourse be as becometh those who profess to follow the son of God, who gave Himself for the sins of the world:—"Now the God of peace; that brought again from the dead our Lord Jesus, that great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

CHURCH NEWS.

WELLAND.—There was one confession at Welland May 29th.

ST. THOMAS.—We learn that three have recently been added to the church in St. Thomas.

MOSA.—The Annual June Meeting will be held in Mosalord's Day, June 12th. It will be conducted by Bro. Colin Sinclair as chief speaker.

GALT.—We hear of progress being made at Galt, and would be glad to be able to furnish to our readers particulars. Will not some brother in Galt make us able?

SELKIRK.—One confession and baptism at my regular appointment at Sweet's Corners last evening. "June Meeting" at Selkirk the third Lord's Day in June. R. AINSWORTH. May 30th, 1887.

WAINFLEET.—Five have been baptized at Wainfleet by Bro. H. Brown since last report. The congregations are good both at this point and at Rosedene, and church matters are generally prosperous, and therefore encouraging.

MIMOSA.—One of the promising features of the work at Mimosa is the organization of a good Sunday School. Bro. Arch. McDougall, one of the elders of the church, is the superintendent. When all the members in the church learn that they can be useful we may expect the cause to prosper.

LOBO.—I am now laboring for the Lobo congregation by invitation and covenant this year. My home is Kahoka, Clark Co., U. S., I began the work here 4th Lord's day in April. All is going on smoothly. May God bless all His children, and may the cause of Christ prosper everywhere. Amen
Your brother in Christ,
J. C. WRIGHT.

Komoka, May, 9th 1887.

ERIN CENTRE.—A Sunday School was organized at Erin Centre May 29th under very favorable auspices. Bro. Alfred Skippen, the school teacher at Coningsby, is the superintendent, and with him are associated an efficient staff of teachers. They will, no doubt, succeed in establishing a live, profitable school.

GUELPH.—At the regular evening service, May 29th, one young woman made the good confession. She was baptized Wednesday evening. The same evening Bro. Lediard was present, and preached; at the close of his discourse a young man came forward and made known his faith in the Saviour. These are, we trust, but the first-fruits of a great harvest which we hope may be reaped during the meetings about to be held by Bro. Cobb.

PORTAGE LA PRAIRIE, MAN.—Since last report we have held a protracted effort of two weeks, beginning Lord's Day, May 8th, and closing Lord's Day, May 22nd; immediate results, five have been added to the Lord's host by primitive obedience. All our meetings are well attended. We hold our Thursday evening prayer meeting in the house of our aged brother and sister Thos. Sissons, sr. These meetings are truly seasons of refreshing from the presence of the Lord. There has been much good preaching done here in times past, which is bearing fruit, and we trust will yet all be gleaned into the Lord's storehouse; but the best preaching has been the godly walk and conversation of the brethren and sisters making up this little band, when the public proclaimer sows the good seed, and a worldly membership do the watering, the harvest is apt to be "nothing but leaves." May 26th, 1887. A. H. F.

MUSKOKA MATTERS.

Dear Evangelist:—

We are having very dry weather, and I am afraid said "Matters" will be about as dry, either in kind or quantity. Well, I am alone and it is not good for a man to be alone. However just before Mrs. C. left here, a few friends met in the house we were leaving, and when they left she was the richer by some \$12.00. It was mostly contributed by those who were not members, but was none the less thankfully received. On last Lord's day I had three meetings for preaching and the previous one I preached twice and conducted a prayer meeting. The meeting I held here yesterday morning was nearly a blank, not another male member present besides myself, and only two men not members, but a goodly number of noble-minded sisters and a few others and yet it was a beautiful morning, but such anomalies sometimes happen. As a redeeming feature one of the men followed me to all my meetings, going some twelve miles, mostly on foot. A sister also accompanied me to all my meetings that day, and found that I took up a different subject at each. Last week in Brunel I baptized two—a man and his wife. The church there, though being much neglected and often disappointed through the period of my illness, is mostly composed of good material—staunch and true—and all heads of families. No single men or women have come forward as yet, but we hope to see more of the aged and some of the younger ere long following the example set before them by the Blessed Master and His faithful followers in the gospel. I am glad to meet you once a month in the Post Office and in some of the families that I visit, and give the warm grasp of a co-laborer in the Evangelistic field.
W. M. CREWSON.

Baysville, May 16th, 1887.

OBITUARY.

In —, Dakota, April 27th, 1887, Maggie Roadhouse, wife of Mr. George Roadhouse, and daughter of Dan and Christie McLellan, formerly of Luther Township, Ont. She was a member of the church in Grand Valley. Her father moved with his family to Dakota in the fall of 1882, where she was married about two years ago. She leaves behind her husband and one child, her father, mother, brothers and sisters, as well as numerous relatives and friends who deeply mourn their loss. She lived a cheerful Christian life, showing a good example to all around her, and bore up under her sufferings with true Christian bravery.
D. B.

MARRIED.

McCOWNS—MOORE.—In Wainfleet, April 20th, 1887, by Elder H. Brown, John R. McCowns, of Moulton, to Saluda Moore, eldest daughter of Mr. John Moore, of Wainfleet.
COX—MACMILLAN.—In Erin, May 23rd, by George Munro, at the residence of the bride's mother, Mrs. John MacMillan, Mr. James A. Cox, Almonte, Ont., to Miss Kate MacMillan.
MCCAIG—SWALES.—At the residence of Mr. David Fielding, May 27th, by George Munro, Mr. George McCaig, sr., Erin, to Mrs. E. A. Swales, Esqueving.

"HE CARETH FOR YOU."

(For the EVANGELIST.)

Do for the best what you believe the best,
And leave to God our Father the rest;
He careth for us, He has said 'tis so,
Tho' to believe it we are sometimes slow.

Not only God exists believe we must,
But all His promises devoutly trust,
This is the saving faith that pleases Heaven,
This is the living faith our lives must leaven.

If this is yours, you'll daily ask in prayer
What He has promised; cast on Him your care,
Yes, all your care, not part of it alone;
He careth for you, this bright truth has shown.

On truth's high firmament a guiding star,
Illumining the hidden things that are,
Showing the mansions that the Saviour made,
Showing the Tree of Life that will not fade.

When ask'd for bread what father gives a stone?
When ask'd for fish what sire was ever known
To give a serpent, or when ask'd for eggs
To give a scorpion to the son that begs?

The Saviour shows by these examples given
Our Heavenly Father whose abode is Heaven
Will give His children good things when they ask,
But ask in faith this is the only task.

He feeds the ravens tho' they have no barns,
He clothes the lilies. Thus the Saviour warns
Us not to doubt our Heavenly Father's care,
Or fear He'll disregard confiding prayer.

W. A. STEPHENS.

Owen Sound, April 11th, 1887.

SELECTIONS.

DR. TALMAGE IN ST. JOHN'S STATE.

THE REPORT HE BROUGHT BACK TO HIS PEOPLE
ABOUT THE PROHIBITORY LAW.

[Dr. Talmage in Friday Night Meeting, April 1.]

My second report of the excursion just made is that Prohibition prohibits. I give as my deliberate opinion that an honest man cannot get a drink of intoxicants in Kansas or Iowa. I say an honest man. I saw not one intoxicated man in those States, nor met one on whose breath was the odor of rum. No liquor is sold there. The rum shops are all closed. In order to get intoxicating, liquor, a man must go to a drug store and take solemn oath before God that he is sick and requires it as a medicine, and there are but very few men who are willing to commit perjury. If the druggist trifle with the law and sell to a man without such assurance, or prove himself an invader of the law, he loses his certificate of pharmacy and is put out of the drug business. A clergyman told me that in his city in Kansas he had seen but two intoxicated men in fifteen months. And they had rum jugs they had brought with them from the East. As our train of cars started out from Kansas City, Mo., to cross into Kansas, the porter of the dining car came through and asked the passengers if they would like to order some beer. "What do you mean?" I said. He answered, "We can't sell any beer after we cross into Kansas." I tell you Prohibition does prohibit. And all the talk you hear to the contrary is dishonest talk. Moreover, Prohibition has come there to stay. The young men of those States are proud to be called Prohibitionists. One reason for the present immense emigration of good families to those States is that there are fewer temptations for young people. Fathers and mothers have bethought themselves what a grand thing it would be to rear their families away from the everlasting stench of rum with which so many of our cities are accursed. The pauperism, the crime, the vagrancy of those States are less and less.—*The Voice.*

THE NOVELS THAT POISON.

That charming novelist, W. D. Howells, who conducts the department in *Harper's Monthly Magazine* known as "The Editor's Study," has some vigorous words to say in regard to unwholesome novels:

"If a novel flatters the passions and exhales them above the principles, it is poisonous; it may not kill, but it will certainly injure; and this test will alone exclude an entire class of fiction, of which eminent examples will occur to all. Then the whole spawn of so-called immoral romances, which imagine a world where the sins of sense are unvisited by the penalties following, swift or slow, but inexorably sure in the real world, are deadly poison: these do kill. The novels that merely tickle our prejudices and lull our judgment, or that coddle our sensibilities, or pamper our gross appetite for the marvelous, are not so fatal, but they are innoxious, and clog the soul with unwholesome vapors of all kinds. No doubt they, too, help to weaken the mental fibre and make their readers indifferent to plodding perseverance and plain industry, and to matter-of-fact poverty and common place distress."—*The Voice.*

THREE CHALLENGES.

Two remarkable challenges have recently been published. A Baptist brother offers \$1,000 reward to any person who will find in the whole range of Greek literature classic and sacred, a single instance where *baptizo* means to sprinkle or to pour. Another Baptist writes that he will add a second thousand when the instance is found. Here is a chance for some impetuous Pedro to "make a raise," and become as immortal in Pedobaptist annals as that Homeric frog who baptized the lake with his blood. While this challenge has been going forth, not for the first time, but in vain, an Englishman is offering \$5,000 for a single case of a tetrateter committing an act of violence! The fact that such a challenge has not been met should cause the most conscienceless wretch in the liquor traffic to pause and reflect. Alongside of these challenges, to test the religion of sprinkling and the morality of pouring, we place another to test the moral value of infidelity. We hereby offer a premium of \$100 per head for every drunkard that atheism has made sober; for every bad character whose morals have been improved by infidelity. This challenge is not made because we have plenty of money to spend, but because we have plenty of confidence that no money will be required in making such an offer. The fact that none of these rewards will be lawfully claimed demonstrates that sprinkling is not from heaven, and that intemperance and unbelief are from—*Guide.*

AS IT OUGHT TO BE.

Bibles as Bibles have a larger place in Sunday-school instruction than ten years ago, or than twenty-five years ago. The International system of lesson study has promoted an intelligent interest in the Bible as a book, as in contrast with the old-time interest in the catechism or the question-book as an index of doctrine or of fact derived from the Bible. Never before were Bibles as generally as now in the hands of the teachers and the scholars in the Sunday-schools of the United States. If, indeed, there is one Sunday-school or another where the Bible does not have its proper prominence, it would be well for the pastor or superintendent of that school to see to it that his charge is brought into line; on this point, with good Sunday-schools generally.—*S. S. Times.*

THE RELIGION OF THE DAY.

Very much of the religion of the day, says Rev. Dr. Bonar, is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the binding of the adversary, and for the Lord's return. It is a second rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times, very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of soul assured of pardon, and rejoicing in the filial relationship between itself and God.

A WORD IN SEASON.

A certain amount of preliminary discussion is necessary in the arrangements of plans, but oral debate and newspaper discussion are poor substitutes for actual co-operation in Christian work. When love is languishing in the churches, when consecration is almost unknown, when growth in grace is the exception, and a deadly indifference to all spiritual interests is the rule, and the world is going to ruin, it is surely a pitiable prostitution of Christian journalism, for almost entire issues, week after week, to be occupied with petty opposition to somebody's plan, and an equally petty defence of their own, all of which can be of no possible benefit to any human soul, but of irreparable injury to some who mistake a cancerous partisanship in the advocacy of incidentals for soundness in the faith.—*Guide.*

MISTAKE OF MODERN REVIVALISM.

Now, it requires at least three things to preach the whole Gospel: First, that men are sinners; second, that Jesus is the Savior of sinners; third, how the Savior saves these sinners, or by what means can this salvation, which is offered through Christ to convicted sinners, be secured to them. This was precisely Peter's method in his discourse on the Day of Pentecost, and the consequence was the people were convicted of sin and pointed to the risen Lord who had shed forth what they saw and heard. And when they cried out and asked what they must do, Peter distinctly told them what to do, and then exhorted them to do it. Now modern revivalism generally deals faithfully enough with the first two points mentioned. Evangelists for the most part aim to convince their hearers of sin and certainly do most faithfully point them to Jesus as the Savior of sinners. But when these sinners cry out and ask what they must do, the answer is almost universally different from that which Peter gave to the Pentecostians. Hence, it is in dealing with the third point that the modern evangelist is largely unfaithful to the commission which he has received. Instead of quoting the language of the Apostle who was guided by the Holy Spirit to give instruction in reference to the very matter involved in the inquiry, our modern evangelist never mentions the 38th verse of the 2nd chapter of Acts any more than if it were not in the Word of God at all. In all probability he will not refer to a single conversion under the Apostolic ministry; or if he does, it will likely be the reply of Paul to the Philippian jailor, and then make no reference whatever to the narrative which follows. Surely it is time for this trifling to cease. Either we are preaching the Gospel under Divine direction or we are not. If under Divine direction, then we should faithfully carry out our instructions; and to do so requires that we shall take the Holy Spirit's interpretation of the Great Commission which the Apostles received after the death, burial, and resurrection of Christ, and just before His ascension from Mount Olivet. In other words, the evangelist should find his methods in the Book of Acts, for it alone gives a record of the preaching of the Gospel in its fulness and the results which followed, under the guidance of the Holy Spirit. All that was before this was necessarily incomplete, and cannot now be regarded as a full statement of what is embraced in the final instructions given by our Risen Lord and exemplified and enforced in the preaching and practice of His chosen Apostles after they had been 'endued with power from on high.'—*Christian Commonwealth.*

THINGS WORTH KNOWING.

- That a little water in butter will prevent it from burning when frying.
 - That penny royal distributed in places frequented by roaches will drive them away.
 - That wild mint will keep mice and rats out of your house.
 - That five quarts of boiling water poured on a package of pearl line will make an excellent soft soap. Let it remain over night to harden.
 - That lime sprinkled in fire-places during the summer months is healthy.
 - That leaves of parsley, eaten with a little vinegar, will prevent the disagreeable consequences of a breath tainted by onions.
 - That flowers and shrubs should be excluded from a sick chamber.
 - That oil paintings hung over the mantel-piece are liable to wrinkle with the heat.
 - Old boot tops cut into pieces of the required size and lined make good thick iron-holders.
 - To prevent hair falling out, wet it thoroughly once or twice a week with a weak solution of salt water.
 - Machine oil stains can be removed if, before washing, the spot is rubbed with a cloth wet with ammonia.
 - Stoves may be kept looking nice for some time by rubbing them thoroughly with a newspaper every morning.
 - Kid boots may be nicely cleaned with a mixture of oil and ink; the oil softens the leather, and the ink blackens it.
 - A little glue dissolved in skim-milk and water will restore the stiffness and lustre to craps, and make it look like new.
- Dr. Parker, of London, is a sharp satirist. Recently, in announcing the collection, he said: "It seems almost pitiable to appeal for Christ's cause, so great is the depression. No one went to the theatre last night—all the theatres were closed, for no one had a shilling; no one drank wine yesterday—they all had to be content with water; no one rode to church this morning—they had all risen early and walked the whole distance, so great was the depression. Still they would see what they could do."—*Central Presbyterian.*

NOT SO FAST!

"O, mamma," cried little Blanche, "I heard such a tale about Edith. I did not think she could be so naughty. One —"

"My dear," said her mother, "before you tell it we will see if your story will pass the three sieves."

"What does that mean, mamma?" "I will explain it. In the first place, let us ask about your story, is it true?"

"I suppose so; I got it from Miss White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was. I would not like Edith to speak of me as I have of her."

"And is it necessary?"

"No, of course, mamma; there was no need of me to mention it at all."

As we put flour in sieves to get the good apart from the bad, so let us ask, when we are going to say something about others, these questions, "Is it true? Is it kind? Is it necessary?"

THREE VOICES.

In the declaration concerning Christian union put forth by the Bishops of the Episcopal church, they express a desire for union on the basis of the Holy Scriptures, the Nicene creed, the two sacraments, and "the historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church." The Presbytery of New York, in sending up an overture to the General assembly in response to this declaration, says in substance to the bishops: "No, gentlemen, we can't see it," and then proceeds to a modification of the Episcopal declaration, which of course, the Episcopal can't see. Both these historic denominations are generous enough to take us all in if we will go over on their terms. But this suggestion brings our turn to say, No, gentlemen we can't see it. If, as you both concede the Holy Scriptures are the only infallible rule of faith, these other things you have tacked on are not necessary—except necessary hindrances. Denominational traditions and dogmas must be left out before union is possible.—*The Apostolic Guide.*

SERVED HIM RIGHT.

The following anecdote is related of the late Bishop Ames: While presiding over a certain conference in the West, a member began a tirade against the universities and education, thanking God that he had never been corrupted by contact with a college. After proceeding thus for a few minutes, the bishop interrupted with the question, "Do I understand that the brother thanks God for his ignorance?" "Well, yes," was the answer; "you can put it that way if you want to." "Well, all I have to say," said the bishop in his sweet, musical tones, "all I have to say is, that the brother has a great deal to thank God for."

A GOOD SENTIMENT.—The Presbytery of Osage, U. S., at a late meeting, held a missionary meeting on the evening of the 29th September. The following sentiment uttered by one of the speakers on the occasion should be well pondered over by all lovers of missions:—"Foreign missions and home missions are so blended that no man can tell where one ends and the other begins, and any man who does not feel a deep and lively interest in both has no worthy conception of the Spirit of the Gospel."

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