

# ONTARIO EVANGELIST.

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Vol. 3.

ERIN AND EVERTON, ONTARIO, NOVEMBER, 1888.

No. 7.

## CORRESPONDENCE.

### LETTER FROM CHINA.

Please excuse my not writing for so long, as I have had other business to attend to. Do you suppose that our people in Canada are going to wake up to their responsibilities? The church of Christ should not be on the defensive and merely keeping up an existence at home, but should be on the aggressive reaching out to all the nations of the earth and fighting darkness and sin. With faith in our brethren at home we have opened work in one of the largest centres of China, the seat of government of three provinces, nearly one hundred millions of people. Nankin itself has about one-half million. It would surprise one of our brethren at home to see how thickly settled this part of China is, and how numerous are the large towns and villages. Millions of these people have never heard the gospel, and those who have heard but partially understand. The laborers are too few. Our missionaries are as yet only preparing for work, and can only speak imperfectly the language. God has blessed us richly so far, two have been baptized and others are learning the way. When God has encouraged us so, are we going to falter? We are praying and working for ten more young, well educated men for China at once. We must have more men to do good work in this large place. We should have at least one other medical man. Many Chinese hear the gospel to scoff and ridicule, but there are those of good and honest hearts. They are so sunken in sin that they will not come to us for the truth. We must "go out into the highways and hedges and compel them to come in." Spiritual, unlike material things, do not diminish by giving to others. The man of the church that distributes spiritual blessings to others will have the most spiritual life. What will become of a church that can only expend money occasionally for a preacher to edify itself, and does not consider the world's needs? I think it must be a failure because it disobeys Christ's commission, "Go into all the world and preach the gospel to every creature." All cannot go, but they can encourage by their prayers, and contribute of their means for this great work. True it is easier to give the dollars than to go out to the field, but God will bless the giver. Cannot the Canadian churches send out another man? The Canadian Methodists have some of the best missionaries in Japan. Cannot the Canadian Disciples send some first-class men to China?

Yours in Christ,  
W. E. MACKLIN.

Shanghai, Sept. 5, '88.

### MEAFORD LETTER.

Knowing that the brethren throughout the Province are always desirous of hearing of the success of the gospel, and not having seen much church news from this section of the Lord's vineyard lately, I have concluded to send the following, trusting that space will be found in your esteemed paper for the same.

During the month of August Bro. Daniel Sommer, of the *Otago Review*, held a meeting in our new meeting house here which lasted over four Lord's Days and which was attended with success, 30 being added. Bro. Sommer is a large, well built and manly man, in the prime of life, possessed of a powerful voice, and on the platform presents a commanding appearance and proclaims the truth as he sees it in a clear, emphatic and convincing manner. He is a diligent student of God's word and in his preaching aims to inspire confidence in that word as man's only rule of faith and practice.

For the encouragement of those who are interested and engaged in Sunday-school work, I might say that of the 30 baptized during this meeting about 20 are scholars who regularly attend the Sunday-school. May God bless them and keep their young hearts pure and true to the cause which they have espoused.

For some unexplained or unexplainable cause a successful meeting is sure to arouse the ire of one or all of the sectarian preachers in the place. No exception to that rule was made in this case.

Soon after Bro. Sommer's departure mutterings of disapprobation began to be heard from several quarters. A young Presbyterian minister, who, I dare venture to say, never read two of our publications or heard as many of our sermons, publicly warned the congregation he was invited to address, not to hear our preaching, while the Baptist preacher, Rev. Mr. Guy courageously announced through the town papers that on the 2nd September he would preach in the morning on "The Church of Christ defined and intolerant sectarian bigotry condemned" and in the evening on "The gospel of the devil, or Satan as an angel of light exposed."

I did not hear the discourse in the morning but being curious to know something about the "Gospel of the devil" I made it a point to hear what the Reverend gentleman had to say as to what the gospel of the devil was, and who was preaching that gospel. Consequently, supplied with pencil and paper I hied away in the evening to hear and record the words of this newly fledged "Campbellite slayer." After reading a portion of the eleventh chapter of second Cor. and 14 verses of 2 Tim. 3 chapter, he began a discourse which for misrepresentation and manifestations of ignorance and vindictiveness has not been surpassed this side of the dark ages. He boldly declared that the Disciples did not believe in "repentance" as a condition of salvation, that they denounce and consign to hell all denominations except themselves, that they believe all that is necessary in order to salvation is baptism, &c., &c. While listening to this, baroque the words of our Saviour came into my mind, "Blessed are they which are persecuted for righteousness sake" for theirs is the kingdom of heaven." "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely." "Rejoice and be exceedingly glad for great is your reward in heaven; for so persecuted they the prophets which were before you."

It appears to me, that as the nineteenth-century draws towards its close, and light and liberty are supposed to abound, Baptist preachers as well as ministers of other sectarian denominations should know better and act better than did the persecutors who lived during the earlier years of previous reformations. But when preachers are frequently found warning people against even attending our meetings, denouncing our teaching as dangerous, declaring that we ignore "repentance" as a condition of salvation, that we teach and believe that water washes away sin, that we consign to perdition such heroes as Luther, Calvin, Wesley, Knox and all unimmersed persons and that we deny the existence and operation of the Holy Spirit, &c., &c., it seems to me that such preachers possess characteristics which became the dark ages more than this age of light and liberty.

I cannot understand how it is that men who claim to be called of God to preach the unsearchable riches of Christ, peace and good will to men, and that charity which thinketh no evil, will so persistently misrepresent our teaching. The word *misrepresent* too feebly expresses my meaning inasmuch as it is a fact well known to all honest readers that not one single *writer, preacher or public teacher* of note or standing in our ranks has ever taught that it is not necessary for men to "repent" in order to salvation or that *water* washes away sin &c.

The Campbells, Scotts, Stones, Milligans, Lards, Franklins, Erretts, Allans, McGarveys and a host of others—grand and valiant men, taught and are still teaching that faith, repentance, confession and obedience are essential to salvation or pardon from past sins, that without these prerequisites all the waters in the world cannot wash away sin. They also taught and teach that the Holy Spirit dwells in all God's children, that the body of Christ or his church is permeated by that Spirit and that "If any man have not the spirit of Christ he is none of his." Yet notwithstanding these facts men who want to be considered honest, who would be horrified were we to characterize them as slanderers will continue to reiterate statements, with reference to our faith and practice, which have been denied and disproved times without number.

May God hasten the day when sectarian bigotry will give place to the glorious liberty

which belongs to his children and when preachers and teachers will not shun to declare the truth, the whole truth and nothing but the truth, then, and not till then can we expect to see the authority of Jesus Christ universally admitted and respected and the Bible exalted to that position which every truly loyal citizen of His Kingdom desires it to occupy.

Meaford, Oct. 1st, 1888. H. T. L.

P. S.—Since Bro. Sommer's meeting closed two more have put on Christ in his own appointed way; they came out at our regular Sunday evening meetings under the preaching of our beloved brother Stirling, and thus the good work moves on. H. T. L.

### DANGERS OF CONSCIENTIOUSNESS.

Everything good has dangers connected with it; and the Letter it is, the greater the peril of its perversion and misuse. Religion embraces the highest interests of man, and yet it is in this very sphere that we find the most revolting fanaticism and the most degrading superstitions. It is just because religion is so high and sacred a thing, that gross and low conceptions, entertained as religious, seem so repulsive to noble minds. The fact that a mother throws her infant into the river as a *religious* act lends new horror to the deed. Where any shocking act is committed under a fanatical, religious enthusiasm, it seems doubly horrible for that very reason. Hence men shudder most at the crimes which were committed under the name of religion. The sacred name of religion has been made to cover the most dangerous and deceptive acts and plans of men. These facts illustrate a general principle. Every good quality has peculiar dangers connected with it, in the sense that it may, if exercised more or less directly. Conscientiousness is an excellent quality, but as it is exercised by imperfect human nature, it is attended with peculiar dangers. This results partly from the feeling that a man's conscience is sacred and inviolable. Our doctrines of religious and intellectual liberty have made much of this idea. We respect men's conscientious convictions. This is a noble and generous attitude of mind, but it involves us often in the necessity of trying to respect a conscientiousness which scarcely deserves respect. It tempts and encourages men to parade under the name of conscience much that is not fairly entitled to be dignified by that honorable name.

What are some of the dangers here alluded to? One is the tendency to enlarge the sphere of conscience so as to make it embrace more than matters of moral import. Some religious people suddenly display a marvelously quickened conscientiousness about the way in which the church work shall be done, or the business managed, or the expenses raised. Really the questions involved are only questions of expediency, probably; but an advantage is gained by the man who has a particular view or plan if he can create the impression that he has conscientious scruples in the matter,—that the question whether the salary shall be raised by pew-rents, subscription or voluntary contributions, is with him a matter of conscience. If he can make himself and others believe that it is so, he gains added respect and consideration for his view or theory by taking it out of the sphere of mere practicability and policy, and dignifying it with peculiar and moral significance.

This method of elevating questions of taste and judgment into questions of conscience is, probably, honestly pursued as a general rule; but it is not, for that reason, less specious and dangerous. Persons have been known who have had conscientious scruples against standing during the invocation at church, and how many devout persons have been known to decline, for conscience' sake, to join in the Lord's prayer or the reading of a portion of Scripture. These are questions of propriety, no doubt; but they should be treated as such, and not as if one course were inherently right, and the other inherently wrong.

A confusing of moral and non-moral questions is one of the dangers that most frequently appears under the guise of conscientiousness. This results from an unwarranted extension of the sphere of conscience, which properly embraces only

questions of right and wrong. It is unfair and unjust, in matters of mere expediency and judgment, for a man to seek to invest his opinion with the sanctions of right, and to brand the opposite opinion as wrong. It is precisely in this way that personal wishes, prejudices, and even crochets, are often paraded as matters of conscience, in order to win for them the consideration which is generally felt to be due to real conscientious convictions.

There are special difficulties and dangers arising from the fact that the consciences of many men are narrow and unintelligent. By many it is felt to be quite enough to justify, or at least to excuse, any act, that it is conscientiously done. In fact, this circumstance alone does not necessarily speak strongly in its favor. The important question is by what sort of a conscience the act is supported. It may be a conscience "scared as with a hot iron," dulled to the finer perception of right and wrong, or a conscience so permeated with pride and selfishness, that it justifies its possessor in whatever he may do. The fact that an act is conscientious does not make it right. Men need to be more than conscientious; they need to be intelligent, keenly sensitive to truth and goodness, and quick to discern the distinction between ethical questions and those which belong to other spheres.

There is a type of conscientiousness which, though not of the highest order, is still deserving of most careful and considerate treatment. It is that over-sensitive and timid conscientiousness which is so anxious to avoid evil that it finds evil, or fears it may find it, in matters having no moral character in themselves. Such was the conscientiousness of the "weak brethren" whom St. Paul treated so wisely and generously in the early churches. They had been converted from heathenism, and in their honor at the cross, idols of their heathen gods were slain. It was a most natural and pardonable, though not a highly intelligent, scruple. It showed a defective idea of Christianity which makes defilement moral, and not physical. It showed a lingering belief or assumption that an idol was "something in the world" which was contrary to fact. St. Paul freely characterized it as a groundless prejudice, but he was so wise as to understand its sources and the best mode of treating it. Its worst feature was simply that it was weak. It did not involve any fundamental moral perversion. Hence he did not attack it. It would remedy itself as the work of Christian instruction proceeded. When these converts grew out of their heathen conceptions of external defilement into the ethical ideas which Christianity teaches, their scruples would fall away of themselves.

It is clear, then, that there is a wide difference among those forms of conscientiousness which deal with non-moral questions. Some are bold and pretentious, others are timid and humble. These qualities mark two classes of men who are conscientious in by no means the best way. One is loud and confident. They know they are right, and that those of different views and practices are wrong. The man of this type is no "weak brother"; he is nothing if not "strong" in his own opinions, and confident of his correctness. The man of the other class is not so sure he is right; in fact, he is so uncertain that he is often morbidly anxious lest he go wrong. St. Paul met both classes of men, and dealt very differently with them. The Pharisee is a type of one class, the "weak brother" of the other. We all know both classes of men. The first class is conscientious, but often stubbornly and selfishly so; the other is conscientious, but generally weakly and unintelligently so. Both need instruction, but in different ways. The man of "strong" conscience, who has convictions so confident and numerous that he has a pronounced judgment on all questions, needs to learn that conscience may become so comprehensive as to lose all its quality; and the man of "weak" conscience, who finds moral questions where there are none, needs to be kindly taught that there are quite enough real moral questions to keep a man's conscience busy, without forcing it to labor in spheres where plain common sense is wholly competent to act.

A splendid quality is conscientiousness; but it needs to be enlightened, unselfish, just, sensitive and wise.—*Sunday School Times.*

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NOVEMBER, 1888.

A MATTER FOR CONSIDERATION.

The Congregationalists of Toronto are about to inaugurate a system which we believe it would be profitable for the Disciples of Ontario to consider, if not to imitate. They propose to encourage young men studying for the ministry to pursue their studies in the University of Toronto, and to supplement the course there received so far as necessary by courses of lectures. Hitherto when young men among us have resolved to devote themselves to the ministry of the Word, and the better to fit themselves for that important calling, have determined to secure more or less of collegiate training, they have usually gone to one of the colleges conducted by the Disciples in the States. And as a general rule they have remained in the States after completing their education; and that too while preachers were badly needed at home. It is not our purpose to seek to account for their doing so, we point out the fact. The churches in the Maritime Provinces have suffered in a similar way; nine young men that have been sent from Australia to America to be educated only three are back there at work, and the churches cannot get preachers. "They feel that their only hope is to establish a Bible School of their own and educate their young men at home. In the Universities of Melbourne and Adelaide they can get all the literary culture they need. The Bible school will supplement the University course and will qualify the young men for the ministry of the Word." If we are to do our duty here in Ontario, we believe, we must adopt a similar course, and as we probably are not at present able to establish a Bible school, perhaps the best thing that we can do is to do as the Congregationalists propose to do—establish a lectureship or two. Five hundred dollars would probably be sufficient to carry out this project for one year; and we believe that such a sum could very easily be raised for the purpose, were the brethren to think it a good one. And we have no doubt that upon reflection the majority of our brethren would decide that something of the kind must be done. For as we all know the cause has suffered long because of the scarcity of preachers. Even the Lord's work requires the agency of competent human instruments in order to prosper—so now, so in the beginning.

We here wish to record our firm conviction that if the work, we as a people, are engaged in, ever becomes largely successful in this country, it will be, under God, through the efforts of an army of devoted preachers, born and educated in this country. And in saying this, it is not our intention in the slightest degree, to reflect upon the preachers of foreign birth and education who have been or who are laboring in our Province, nor, moreover, in any wise to disparage the work done by our Colleges in the States. We are glad that the brethren from other lands who are now preaching in Ontario are here, and we rejoice in the success that attends their labors, but we venture to say that these same brethren would consider it a matter of lamentation if every time a church in Ontario wanted a preacher he would have to be sought outside Ontario. They know well that a cause that does not produce, for the most part, its own preachers is a dying cause.

It ought not to be considered offensive by any one to say that our brethren in this country have not paid much attention to the calling out, development and education of preachers of the gospel. It is nothing but the truth, moreover, to say that the attitude of some brethren has been such as

not only not to encourage, but to very much discourage and dishearten, young men feeling a desire to enter upon the work of the ministry. We need not dwell on this, however. What is our present duty? How shall we discharge it? We should encourage young men of ability to devote themselves to the work of the Lord; we should assist them to secure that special educational training which is so useful, if not indispensable, to a preacher, and which, under the guidance of a truly consecrated soul, so greatly enlarges a preacher's power of doing the Lord's work; and we should not expect of them in their inexperience, what we have a right to expect of age and experience, but rather bear with them in their failures, commend them when possible and pray for them always.

We shall return to this question again. In the meantime we ask our brethren to consider the suggestion made above. We should be glad to hear from our brethren on the matter.

NOTES.

Our friends will please remember that matter for publication is to be sent to George Munro, Erin, Ont. They will thereby save us some trouble.

We understand that Brother W. D. Campbell, of Dorchester is now holding a series of meetings with the Plum St. Church, Detroit.

Subscribers not receiving their papers regularly will oblige by notifying us promptly by Post Card.

Contributions from Ontario to Foreign Missions since last report in this paper:—Mrs. E. H. Anderson, Hamilton, \$10; Erin Centre, \$25; Erin Village, \$8; Owen Sound, \$5.82; Denison Ave., Toronto, \$9.40; Walkerton, 6 50.

The brethren throughout the Province will rejoice over the good news we publish from month to month from Denison Ave., Toronto. Let us stand by that church for a year or two, brethren; let us help them to build a house. We have brethren who are blessed with wealth, and who can give largely for such a purpose.

We are glad to see the *Kentucky University Tablet* out in a new dress—or new cover, at least. Also to learn that it and the *Bible College Review* will make it a first-class college paper. Glad to know that all departments of the University are in a highly prosperous condition.

We have heard of several packages of the October number of the *EVANGELIST* not reaching their destination. We cannot account for it; they were mailed as usual at the regular time. We are the more sorry because we have no extra copies left to send a second supply. If the like happens again we shall communicate with the Post Office Inspector.

Sister Fleming's report affords the very best kind of evidence that "those women" are doing good. It is pleasing to note the number of churches represented in the report, and there are auxiliaries whose names do not appear in it. It would be interesting, and no doubt a surprise to many, if the Cor. Sec'y of the O. C. W. B. M. would give a list of the auxiliaries now organized. This movement on the part of the sisters is one of the most encouraging features of our work in Ontario; we wish them every success.

We hope no reader will, on account of its length, pass by the selected article on the "Dangers of Conscientiousness." It is a very valuable production. Note the true statement, "The fact that an act is conscientious does not make it right;" Yet how many think otherwise, and what evil follows such thinking! Truly, "A splendid quality is conscientiousness; but it needs to be enlightened, unselfish, just, sensitive and wise."

Brother Frank Talmage who accomplished so much at Tonawanda, N. Y., moved the first of September to New Castle, Pa. From reliable reports we learn that he is making himself felt in his new field. A number have already been added to the church. Three or four weeks are long enough for the most of us to continue a protracted meeting, but Brother T. seems to have the knack of carrying it on through the whole year.

Our readers will be glad to have another letter direct from China in this number. Dr. Macklin is full of zeal for the Lord's work. It seems strange that the call for ten young men for China has not yet been responded to. Have we no young men in Ontario willing to go? Will any of our young brethren now being educated go? It ought not to be counted a hard thing to go even to China for the Saviour. We have no doubt but Brother A. McLean would be glad to hear from any brother who has a mind for the foreign field.

Brother Sheppard's poems with which the *ONTARIO EVANGELIST* has been honored have been highly appreciated by our readers and have been copied by other papers, some of which have not had the goodness to give credit to the O. E. We have received from several quarters words of the highest appreciation for his poem which appeared in our last issue. We were not surprised to see it copied upon the first page of the *Christian Standard* of recent date.

The following young brethren of this Province are now attending College; we understand their purpose is to devote themselves to the ministry of the Word:—E. R. Black, George Black, and Daniel Stewart, at Bethany College; Percival Baker, Bible College, Lexington, Ky. D. D. Burt, Hiram College; John Munro and Donald Munro, University of Toronto.

Evidently the Baptist minister in Meaford thinks there is some difference between the Baptists and the Disciples. We should like to know that there is some difference between the Disciples and a Baptist, viz: the Baptist minister in Meaford. If the Rev. Mr. Guy is a Christian, as well as a Baptist, he is no doubt ashamed of himself by this time; if he is nothing but a Baptist, he is probably very well satisfied with himself, and quite ready to deliver himself further on "The gospel of the devil," or which is the same thing, to grossly misrepresent the Disciples.

We remind our readers again that we furnish the *Christian Standard* and the *ONTARIO EVANGELIST* both for one year for the small sum of two dollars. Those, and they were many, who appreciated Brother H. McDiarmid's writings while he edited a paper in Ontario, are standing in the way of their own pleasure and profit if they do not take and read the *Standard* now. Any one never having seen the *Standard* should send a Post Card for sample copy to the Standard Publishing Co., 22 East Ninth St., Cincinnati, Ohio. But perhaps some readers think the *Standard* is a bad paper, having been told so; let them also send for sample copies; and that will most likely happen to them which happens to sensible people oftentimes in their lives,—they will change their minds.

We have received a copy of the minutes of the twenty-seventh Annual Meeting of the New York Christian Missionary Society held at Troy, N. Y., Sep. 6-10, 1888. It gives an interesting account of the doings of our brethren in the Empire State during the past year. From it we are glad to learn that the work in the city of Rochester is prospering and that the church there is to have a house of its own. The brethren, according to a clause in a report of a committee which was adopted, are satisfied that they acted wisely in concentrating their efforts upon Rochester and they propose, we believe, to pursue the same course for another year. Bro. Hertzog's report as Corresponding Secretary is included in the general report and thus all interested can profit by it, even tho' they were not at the Annual Meeting.

The reading of the following paragraph gave us very great pleasure, and we know it will our readers. We should be rejoiced to hear of Brother Errett's complete restoration to health and vigor.

The editor-in-chief of the *STANDARD* favored this office with a call on Monday, Oct. 29. As this is his first appearance here for five months, and is recorded in evidence of his rapid, and, we trust, permanent improvement, we take occasion to express our gratitude and joy, and to invite his hosts of friends to share it with us. All remarked on his wonderfully improved appearance, and the ample justice he bestowed on a hastily improvised lunch disposed us to hope most cheerfully for its continuance. We hope the visit will prove as beneficial to him as it has to us, and that it is only the first of a long series. This note is written Tuesday (the day after his visit), and we do not know how soon it may be repeated. From the fact that he declined to use a carriage, though obliged to go about on several errands, we conclude that it will not be long.

We learn that some of our readers were misled by a statement in the note in last month's *EVANGELIST* about Daniel Somner's untruthful declaration regarding the church on Washington Ave., Detroit. They understood from the note that there was an organ in the Plum Street Church. The note however does not say so. It says, what we believe the fact to be, that the congregational singing in Plum Street Church is "aided by an instrument." And it was supposed that the well known opposition of the brethren on Plum St. to the use of such an instrument as an organ would prevent any one from receiving the impression that by the word "instrument," "organ" was meant. An instrument of a simpler character than an organ, one that has not been the occasion of so much strife as an organ, but one which, we believe, is not mentioned in the New Testament, was meant, viz: a tuning fork. It was not intended to misrepresent the brethren worshipping on Plum St., Detroit. If this note misrepresents them, correction will be cheerfully and promptly made.

We notice that some scribes are anxious to have "division declared" among the Disciples and some in fact are counselling such a step. There seems to be some difficulty in determining who should do the "declaring." We would suggest that the witch of Endor be requested to call up the Apostle Paul and let him "declare" a little, unless, of course, what he has "declared" be counted sound, "now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." And we notice further, and very gladly do we do so, that no one seems to be particularly frightened by the above counsels. If those uneasy brethren want to go, let them go, say, "a day's journey into the wilderness," they needn't burn the bridges behind them, for they would probably be very glad to return. And when they are away let them search and see where our Saviour or His Apostles authorize divisions to be declared over matters of opinion.

We have said very little for some time by way of stirring up our readers to greater activity in the interest of the *ONTARIO EVANGELIST*. The number of kind words received each month from our readers would fill a large part of our paper if we should publish them. As we have not time to reply to all the letters received, we would say just here, that your interest in the paper and your words of encouragement are much appreciated. We would like to say to our readers again, that the paper is not a money making affair. There is not a cent in it for any one. Some might say; why then do you spend your time and energies in publishing it? It is because of the good it is doing. Our best and most enlightened brethren are anxious to have it continued. It is a medium through which we learn of the condition of the cause in our Province, and through which also we can appeal to the brethren in the interest of our missionary work. We need more subscribers. We appeal to our readers to assist us in the matter. Brother J. B. Lister writes saying he will do what he can to put the paper in every family of Disciples in the Province. This is the time of year to get subscribers. You will find that very few will refuse if you lay the matter before them. Please try.

The following extract from Bro. Tyler's "New York Letter" in the *Standard*, concerning the State Meeting of the Disciples of Christ in the State of New York, will be found interesting.

According to the record of the State Meeting of the Disciples of Christ, there is a total membership in our State of 4,313 in thirty-four congregations. The offerings during the last twelve months have been:—To the Church Extension Fund, \$70.66; to the General Christian Missionary Convention, \$240.90; to the Foreign Christian Missionary Society, \$1,623.61; to the New York Christian Missionary Society, \$2,696.02; to the Christian Woman's Board of Missions, \$749.50. Total, \$5,390.69. And this is clean cash. In this statement there is not an ounce of padding. Can you name any other State, district, or province, doing so much in proportion to numbers? And there is not a rich man belonging to the Disciples in the State. This money comes from men and women who are either poor in purse or simply good livers. I can tell of a woman whose wages are \$12 per month who gave that sum to a single one of the societies named above. Another, who will not permit her name to be known, but who is poor, gave \$25 in gold to the New York Christian Missionary Society. A gentleman receiving a fair salary only gave away more than \$1,500 in a single year to the various enterprises of the church. This begins to look something like "the ancient order." I am not ashamed of the work of the Disciples in our State. They are doing well, as giving is done by the Disciples generally, but they can, and must, and will do better. Notwithstanding the small attendance at Troy, about \$800 was pledged for the work next year.

We clip the following paragraph from the very interesting report of the Michigan State Meeting, sent by Brother A. S. Dabney to the *Standard*. We rejoice to know that our brethren in Michigan had so grand a convention and that the prospect for enlarged work is so encouraging.

After devotional exercises in the evening Bro. McLean delivered a thrilling sermon on missions. Such a sermon must be productive of good fruit. Having heard this discourse, certainly any one would be ashamed to admit himself opposed to missionary work—aye, those who have done all in their power feel humiliated that they have done so little. But the dawn of a better day approaches, and the future is full of promise. In an especial sense is this true, as regards our plea in Michigan. During the Convention just closed there was raised in money and pledges for the M. C. M. A., \$575.75, for the C. W. B. M., \$70 and for the F. C. M. S., \$55; total amount, \$700.75. Compared with that of some other States our work in Michigan seems small, yet the results are highly encouraging when we remember that we are small in number in the State, and only for a few years past have there been any attempts at united effort. "The Farewell Meeting" after the discourse Sunday evening, was one of the best possible evidences of the future activity of our people in Michigan. Such loyalty to Christ, such enthusiasm for his work, such unity of purpose, such a spirit of brotherly love, as characterized all the sessions of this Convention and particularly its last, we never before have witnessed. The rejoicing of souls happy in the love of God, the fervent prayers and the earnest exhortations to faithfulness which filled this closing hour deeply impressed the hearts of all, and must inevitably prove a source of lasting inspiration to greater consecration to the Master and more energetic effort in his service. God grant that it may be so.

The Annual Conventions of our brethren in the States held this year in Springfield, Ill., appear to have been more than usually interesting and to have given very tangible indications that the coming year, under God's blessing, is to be what the Standard says last year was, "the greatest year in the history of our missionary work."

The gathering—for it was one gathering for all the Societies—was held in Springfield, Ill., where the magnificent hall of the Representatives in the Capitol was thrown open to us, affording a rare opportunity to discover how our representatives would trace one of the grandest assembly rooms in this land.

As one who studied the proceedings mainly with a view to accurate observation for report, the writer desires to pronounce his unqualified conviction that in both the spirit and the results of its proceedings this gathering marks a period in our organized work that amounts to a new departure.

[The report referred to in this note is crowded out this month.—Editors.]

Celia Thaxter's fine face and striking autograph illuminate the first page of Alden's illustrated magazine LITERATURE, bearing date Aug. 11. The entire number is devoted to a biographical sketch, literary criticisms, and extracts from her writings.

MANIFOLD KNOWLEDGE.

John Calvin, the first title in Vol. VII. of Alden's Manifold Cyclopaedia, occupies seven pages, and Ceyenne, the last title, the name of the chief mountain range in the South of France, is given nearly one page.

CHURCH NEWS.

LOBO.—We are very glad to learn that Brother Lediard has been engaged by the church in Lobo, and will begin his labors there at once.

SELKIRK.—We have to report two additions to the congregation last Lord's Day at our hour of worship.

ST. THOMAS.—We are informed that the church in St. Thomas has been fortunate enough to secure the services of Brother T. B. Knowles, of Newark, Delaware.

OWEN SOUND.—The contract has been let for the new house of worship in Owen Sound; and the stone is now being quarried preparatory to building in the spring.

GRAND VALLEY.—We are very glad to learn that Brother Samuel Woolner preaches in Grand Valley, every other Lord's Day, at three o'clock.

GARAFRANA.—We understand the new meeting house at Marsville, will be completed shortly. "We were passing through Marsville yesterday and have been puzzled ever since to account for the reason why one chimney on the new Disciple Church is higher than the other.

ST. THOMAS.—There will be a formal re-opening of the meeting-house in St. Thomas the third Lord's Day in November. Bro. T. B. Knowles their new preacher will be the principal speaker.

MIMOSA.—I just closed a meeting at this place with 24 additions,—21 by confession and baptism and 3 restored. The church is greatly strengthened by these accessions and is in a better condition now than at any time in the history of the church.

TORONTO, DENISON AVE.—Since last report to EVANGELIST, we have added eight names to our roll, four of them by baptism, two young men and two young women.

GALT.—On behalf of our small Sunday School here, it has been suggested that I write a few lines to come before the notice of the brethren, through your columns, in order to give those who may desire, an opportunity to assist us in getting together a suitable library.

FRATERNALLY yours, R. W. McDONNELL, Secy.-Treas.

PORTAGE LA PRAIRIE, MAN., Oct. 28, 1888.—Had a very pleasant visit—twas all too short, only one day—from Brother D. L. Layton, of Meaford. We were all disappointed that he could not stop over Lord's Day, or at least for a prayer meeting.

MARRIED.

McKINLAY—STUART.—In Toronto, in the Church on Denison Ave., Oct. 7th, by J. R. Gaff, Charles McKinlay, and Janet B. Stuart, both of Brampton, Ont.

MUSKOKA MISSION MATTERS.

Eight additions since last report, 3 last week at McNornice, 2 baptized and one from the Baptists, and 5 this week in Brunel, 4 baptized and 1 from the Baptists. Nearly all heads of families. Could not the churches all over Ontario take up a collection for the building fund here, and forward the same.

RECEIPTS.

The following sums were received during last month for Mission Work in the Province:—George Mot, Rosedene, \$ 2.00 Church, Nessagaweya, 6.68 Church, Pickering, 5.00 John Matheson, Elm Centre, 1.00 Church, Oshawa, 20.00 Church, Aurora, 3.00

The good work is going on, but can be continued only upon the condition that the brethren in the Province contribute of their means for that purpose. Please send in your contributions and pledges freely that the work of the Lord be not hindered.

T. L. FOWLER, Cor. Secy., Everton.

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS.

The following sums have been received and paid, for Mission Work, by the O. C. W. B. M., since the annual meeting in June.

Dr. Jenny K. Trout, Toronto, \$10.00 Aux. at Ridgetown, 25.00 " Blenheim, 16.00 " Wainfleet, 7.20 " Collingwood, 3.50 " Warton, 5.00 " Guelph, 8.25 " Lobo, 13.00 " Toronto, (Denison Ave), 15.00 " Owen Sound, 3.00 Mrs. A. Kinchen, Kilsyth, 1.00 Mrs. Geo. Munro, Erin, Interest, on Deposit, 0.21

PAYMENTS.

John B. Lister, Evangelistic Work in Muskoka, \$67.50 P. Baker, Evangelistic Work in Muskoka, 11.00 Church in Collingwood, Mission Work, 25.00 Mrs. E. McClurg, postage, stationery, &c., 3.12 Mrs. Burgess, 5.00

To the many sisters who have not given us help, I would say, we need your prayers and your money, to carry on the work in Muskoka and elsewhere.

JENNIE FLEMING, Treas., Kilsyth, Ont. FOREIGN CHRISTIAN MISSIONARY SOCIETY.

THIRTIETH ANNUAL REPORT.

DEAR BRETHREN OF THE CONVENTION:—We gather here to-day to recount the mercies of the past and to devise liberal things for the future. Standing at the close of the thirtieth year of the Society's history we can say, "Hitherto hath the Lord helped us."

SUMMARY OF THE WORK AND WORKERS. Number of missions, 6; stations, 24; missionaries, 22; whole number of paid workers, 59; additions during the year, 798; net gain, \$83; number under the care of the Society, 2,473; children in Sunday-school, 2,689 in day-school, 380. Most of those reported lost have been lost by removal.

FINANCES. The total receipts for the year amount to \$62,767.59. Of this sum \$2,670.40 was received from the sale of securities, and \$2,100 was returned on investments. Deducting these amounts leaves \$57,997.19 as the contributions of churches, Sunday-schools and individuals.

from the first. In the last six years the increase has been five-fold. Hundreds of churches and schools are falling into line each year. Some are making handsome offerings. There has been a marked improvement in this respect recently. While we have every reason for encouragement, we have none for boasting.

THE NEEDS OF THE SOCIETY.

We need, most of all, a sufficient number of cultured and consecrated missionaries. Men are needed in Turkey, in India, in Japan, and in China, but such men as are needed are not to be had. It is thought by some that any one will do for this work, provided he is pious. Piety is indispensable, but it is not the only indispensable qualification.

Moreover, we need more money. We need subscriptions and collections on a scale much larger than now prevails. The Christian people of America give one-sixteenth of one per cent of the wealth in their hands for missions. Of all money raised for religious purposes only two per cent goes into the foreign field.

CONCLUSION.

The eternal purpose of God is that the whole world should be evangelized. Thus it is written, that the Christ should suffer, and rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all the nations.

A. McLEAN, Cor. Sec. [The above paragraphs are but a part of the lengthy, but very interesting annual report of the Foreign Christian Missionary Society; we regret that our limited space prevents us from presenting it entire.—Editor.]

OBITUARIES.

ON THE DEATH OF SISTER MARY MCDIARMID.

One less to cheer the home she loved below, One more to dwell in Paradise above; One less in fellowship on earth to know, One more to mingle with the saints in love.

L. SHEPHERD.

Grandmother Fleming, of Kilsyth, was quietly laid away in the Owen Sound Cemetery, on the 23rd of August. A native of Perthshire, Scotland, many of her 85 years were spent in Canada.

BROADBENT.

On the 31st Oct., at her residence at Seely, in the township of Brunel, Muskoka, in the 70th year of her age, Sister Martha Heywood, beloved wife of Mr. Wm Broadbent, Post Master. Sister B. was almost an invalid for many years, was very pious, and loved to read the Scriptures, was, I think, a Congregationalist while in England.

W. M. CREWSON.



TRIBUTE TO JOSIAH ROYCE.

Mr. Josiah Royce, who lately died so suddenly at his home in our midst was born in Rutlandshire, England, May 14th, 1812. His parents emigrated to New York when he was but 4 years of age, and were induced by business offers to proceed still farther west, and finally to settle near Dundas at the head of Lake Ontario, in the Province of Canada West, but not many miles from the north western corner of New York State.

The parents of Mr. Royce were persons of decided piety, and were prominent among the original members of the First Baptist Church of Dundas, his father being a highly esteemed deacon of that church for many years. From very early youth Mr. Royce showed much interest in religious reading and conversation. This naturally led to study of the Bible, and thus he began early in life to lay the foundation for that familiarity with scripture which in later life enabled him to recite from memory, passage after passage upon the same subject, beginning often with the earliest prophecies, and adding quotation after another bearing upon the same points until he ended the book of Revelations. While still quite young he was immersed by the Rev. Mr. Clouton pastor of the Dundas Baptist Church and united with that society; continuing in that membership until he removed several years afterwards to the State of New York, and thence, still later, to Iowa. On the last day of April 1849 Mr. Royce with his wife and one infant child left a pretty little village in the eastern part of Iowa, for California. Though entirely unused to pioneer life, the little party pressed on, along the seemingly endless emigrant road, sometimes in company with many others, but toward the last, almost alone, till they reached the western slope of the Sierra Nevada Mountains, and found themselves in California. Amid all the unsettled conditions of those early California days, often cut off for long intervals from Christian associations and Church privileges, Mr. Royce steadily maintained his interest in the study of the Bible, and his high standard of Christian morality. The habits of recklessness and revelry which often surrounded him in the mining camp and in the growing town, had not the slightest attractions for him. The company and conversation of the low jester, the profane talker, or the irreverent scoffer, were ever so distasteful to him that he preferred a stopping place in a wilderness at any time rather than to stay among them. So strictly temperate was he in his habits that he has been known when away from home in those rough times, to suffer many hours from a sharp attack of cholera-morbus, rather than go to the bar of a saloon for a small quantity of the only thing within his reach that could be called medicine. When at home he was in the constant habit of attending to family devotions; and when living far away from church gatherings, he commonly spent part of the Sabbath in reading aloud the Scriptures, often adding a sermon from some distinguished Christian preacher. About the year 1857, a little Baptist Church, of which he was then a member, became almost broken up by the removal of most of its members to other parts of the country. Nearly at the same time the "Disciples of Christ," that is, the "Christian Church" organized, in the immediate neighborhood, under the leadership of a very devoted and earnest preacher. Mr. Royce promptly took membership with them, and for the remainder of his life preferred to make his religious home with that people. Many were the reverses and disappointments which he experienced in his long life, but whatever mistakes he might make in other things, he always maintained unwavering faith in the infinite wisdom and goodness of God our Father, and in the salvation coming to us through Christ Jesus our Lord. Several years ago he broke down entirely in health, and for a long time continued without any business whatever. It was not expected, then by his family or friends that he would ever be able to shoulder the burdens of life; and when, as he gradually recovered, he began to talk about business, they tried to dissuade him from it. But, partly habit and partly an over-sanguine hope of success led him to attempt gain travelling business to which he had been accustomed. For a while his health improved, and he wrote sometimes that he felt as well as ever. Three years ago last spring, however, he came home, suffering with what then appeared to be heart disease; but after some time spent in the quiet and rest of home, he again started out, and soon wrote once more of renewed appetite and vigor. A year ago last spring he wrote that he had taken a severe cold and had a cough. Again he was urged to come home lest he should become entirely disabled, but,

though he assented to this, and said he was turning homeward, he did not arrive at home until the 13th of July, 1887. By this time his cough was much better, and though at first very feeble, he as usual soon began to amend, improving greatly in animation, and taking hold with real zest of the religious and social pleasures offered him by the Church of which he was a member and by other kind, Christian neighbors, with whom he soon formed very happy associations. From this time he never left home again, and seemed to appreciate more highly than ever the comfort and benefit of the regular church services, of the Sunday School, and of the weekly prayer-meeting. Nothing happened to disturb this calm life until toward the last of April, 1888, when news unexpectedly arrived of the very serious illness of his youngest and only unmarried daughter, a teacher in San Jose. This of course demanded the presence of her mother, and Mr. Royce had to be left without the care and ministrations to which he was accustomed, but not without the presence of a most kind and Christian family who live in the same house. The daughter's illness proved very long; but when Mrs. Royce visited home as soon as possible, to see to Mr. Royce's comfort and make such new arrangements as seemed necessary, he appeared in ordinary health, and declared his ability to get on very well as long as she was needed at the sick bed. From this time the letters and cards which he wrote to his wife were characterized by cheerfulness and vigor; the last one being finished and despatched June 19th, and closing with a few words of playful humor. In the course of that letter he mentioned having been quite unwell for a day, but said he was at the time of writing well again and was getting on very comfortably; adding several words in praise of his kind and pleasant neighbors. That was just three days before his death. On the morning of June 22nd, he was conversing cheerfully with Mr. and Mrs. Sherwood in their kitchen, and passed from there into his own-rooms, with words of pleasant chat hardly finished between them. Soon after ten o'clock that night his kind neighbors wondering that they had not seen him since morning, went to look for him and found him dead. The physician who was immediately called decided that death had been caused by the rupture of blood vessels at the base of the brain, that it had been instantaneous and wholly painless. Mr. Royce leaves besides his wife, three daughters and a son. The youngest daughter has been for several years a member of the Faculty of our State Normal School, and the son is a Professor of Philosophy in Harvard University, Cambridge, Massachusetts. — *Los Gatos (Cal.) News.*

[The subject of this notice was a brother of Bro. Geo. S. Royce, Everton, and of our late Bro. Robert Royce, an Elder for many years in the Everton church. EDITORS.]

SLEEP AS A MEDICINE.

The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness and uneasiness. It will restore to vigor an over-worked brain. It will build up and make strong a weary body. It will cure a headache. Indeed, we might make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air and not too warm a room, a clear conscience, and avoidance of stimulants and narcotics. For those who are over-worked, haggard and nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep; otherwise life will be short, and what there is of it sadly imperfect. — *Medical Times.*

These days are not as good as they might be, but they are better days than the good old days of any former period. Even in the early days of Puritan New England there were evil doers in little things and in greater ones. For example the record stands, that in March, 1660, sundry persons were fined five shillings each for "smoking tobacco in the end of Yarmouth meeting-house, on the Lord's Day in time of exercise." With all the degeneracy of modern times, there is no need of posting a notice in our church vestibules: "No smoking in this building during service hours." Things might be worse than they are now; and, indeed, they have been worse. — *S. S. Times.*

An excellent new use for the telephone is proposed in the infectious wards of the French hospitals, so as to enable the sick people isolated in their sufferings to have the comfort of hearing their relatives' voices without any risk of conveying infection by an interview.

Evil doers try to get others to do evil; they do not like to be alone.

As a king is honored in his image, so God is loved and hated in man. He cannot hate man who loves God; nor can he who hates God love man.

Gain comes through outlay; giving promotes growth. Loss comes through hoarding; holding brings decay. The law is the same, so far, in the realm of spirit and of matter. Hand, head, and heart must be taxed in order to live. He who would have must spend. He who would hold must yield. The more one does, the more his power of doing. Only he who uses knowledge has a permanent hold on knowledge. The heart that gives out love unsparringly is the heart that has most love yet to give:

"For the heart grows rich in giving; all its wealth is living grain; Seeds, that milder in the garner scattered, fill with gold the plain." — *S. S. Times.*



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6th.—Students have not the temptations in Owen Sound that they have in the cities. It is a healthy place, and has water works, a proper sewerage system, &c.

7th.—It has no FIGURE-HEAD PRESIDENT whose name appears in the announcements to give it prestige, but whose countenance is never seen in the class-rooms as a regular teacher—only as an occasional visitor.

8th.—The expense of a course is small compared with others because the fees are reasonable. There are no extras, and board is cheap, only \$2.50 per week in private families.

9th.—It has the hearty support of the business community in which it is situated.

For particulars write to C. A. FLEMING, Principal, OWEN SOUND.

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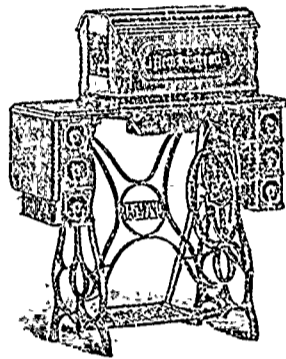
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Sold separate or combined. Price of Machine complete with Wringer, \$13; without Wringer, \$8. Orders attended to as soon as possible. Correspondence solicited.

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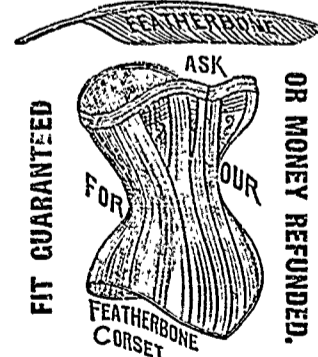
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