

# ONTARIO EVANGELIST.

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

VOL. 2.

ERIN AND EVERTON, ONTARIO, DECEMBER, 1887.

No. 8

## POETRY.

BY FAITH, NOT BY SIGHT.

The night is dark; all things invisible;  
Deep shrouded in impenetrable gloom  
I stand in solitude with saddened heart,  
And feel a weird and superstitious dread  
To think of loved ones lying in the grave,  
Away from all the light and joy of home,  
In outer darkness mouldering in the dust.  
Yet as I upwards strain mine eyes in vain,  
To see a rent or view a twinkling star,  
The inspiration of a sacred thought  
Brings sweet communion with the "things above,"  
And gives the piercing eye OF FAITH to see  
The holy scenes of Paradise and Heaven.  
Elysian fields the eye hath never seen;  
Sweet harmonies the ear hath never heard;  
The bliss no human heart hath e'er conceived,  
Are by the Spirit, through God's word, revealed,  
And opened to the inward sight.  
From earthly things shut out, 'tis joy to look  
And see the light of an eternal day:  
To gaze, by faith, upon the throne of God,  
Encircled by the glorious rainbow's hues,  
With brightened eyes and glowing heart, to view  
The Saviour smiling on the seat of power;  
Atoning justice to forgiving love.  
In posture humble with obedient mien.  
The angels, too, are open to my sight,  
Standing in readiness around God's throne,  
With patience waiting the Divine commands.  
But what are these? Whence hither did they come?  
Who walk in white amidst fields of Paradise?  
The vast, innumerable throng I see,  
Tended and nourished by the Lamb of God.  
Their forms all glorious with celestial light.  
Their voices tuned to everlasting praise!  
Thank thee, Oh Father, for this glorious sight,  
For here are those I knew and loved on earth,  
Whose forms are hidden in the loathsome grave.  
Not lost! Not lost! BY FAITH I see them now;  
Their souls were cleansed by Redeeming blood;  
Through tribulations great they reached their rest;  
At home! At home! Forever with the Lord!

Ridgeway, Ont. W. M. CREWSON.

## ORIGINAL.

A SERMON.

DELIVERED BY W. M. CREWSON ON BOARD THE  
STEAMER *Atlantic*, AND PUBLISHED BY RE-  
QUEST OF PARTIES IN THE AUDIENCE.

Text:—"With the heart man believeth unto righteous-  
ness; and with the mouth confession is made unto  
salvation." Romans x: 10.

I.—"With the heart." In the scriptural use of this term, we are to understand that reference is made to the seat of the emotions, the affections, the desires, the convictions, the conscience, the motives or moving principles of our life. It is the seat of life, as the natural heart is the seat of natural life, the centre of the forces of that life, and of the activities by which these forces are felt in every part of the system, so in our spiritual organism there is a centre—I do not now refer to the *source*, for God is the *source* of all life—but to the *centre* upon which, and through which God acts; and that centre, in both natural and spiritual life, is the heart of that life respectively. Now when faith takes hold of that centre its power will be felt in the inward life, controlling the emotions, guiding the conscience, governing the activities of body, soul and spirit, and bringing all into submission to the *will* of Him, who is the object of that faith, which in the gospel is Jesus, the Christ, whom God hath raised from the dead. Then, and only then, may we be said to be really in earnest about our salvation. Then we *will* be in earnest, and if we do not already know what to do, will cry out, as did Saul of Tarsus, "Lord, what wilt thou have me to do." Then we shall believe with all the heart unto righteousness; and this faith purifies the heart, and leads to an humble submission to, and a confiding trust in, and a loving fellowship with Him who alone is "the way, the truth, and the life." God requires the heart. He says "Give me thine heart" and "Thou shalt love the Lord thy God with all thy heart," &c. And the servants of the Lord say, "If thou believest with all thy heart"; "With the heart"; "Purifying their hearts by faith"; and "See that ye love one another with a pure heart fervently"; and Jesus asks, "Where is thy faith?" If your faith is only in your head, it

may act upon your knowledge, your reasoning faculties, upon the intellectual man, and lead you into Biblical research, make you very critical, asking for the reason of this and that, the why and the wherefore of everything that God says; but it will not make you a Christian. If it is in the heart it leads on to righteousness.

II.—"Man." In creation, "God created man and breathed into his nostrils the breath of life, and man became a living soul." Paul speaks of man as a triune being composed of body, soul and spirit, 1 Thes. v: 23; and as comprising "The outward man," and "The inward man," 11 Cor. iv: 16; and with the Psalmist asks, "What is man, that thou art mindful of him?" Heb. ii: 6. It is man then, created in the image of God, with a spiritual as well as a corporeal life and a living soul, made a little lower than the angels, but still to have dominion over the works of his Creator, with an outward frame perishing, and an inward man which is renewed day by day; endowed with the forces of animal life, and the intelligence of angels, and with a soul that can be touched with a divine faith, thrilled with a divine love, merged into a divine nature, and find everlasting enjoyment in a divine life. Not demons, nor brutes, nor idiots, nor even unconscious infants, but intelligent beings, who can "In an honest and good heart having heard the word keep it, and bring forth fruit with patience," Luke viii: 15. This is the being that is permitted, and called upon to believe to the saving of his soul.

III.—"Believeth." Is there any difference between "faith" and "belief"? Some writers profess to be able to find a difference, but if there is, it is very small, and I think the sacred writers treat them as one and the same. What then is "Faith" or "Belief." It is a confidence in testimony, or receiving it as truth. We are told in the letter to the Hebrews, xi: 1. "That faith is the substance or foundation of things hoped for, the evidence, or seeing of things not seen." This tells more of the position occupied by faith, than the nature of it. The word "substance," being very expressive, "standing under," and "evidence," as much so, "steering out of," show the power and use of faith in the gospel economy. The truth or falsity of the testimony does not appear to affect its power over even the heart and life, for a man will believe a lie just as firmly as the truth, and he will hold on to error just as persistently as he would to the soundest of logic, until he is convinced that it is error and not truth what he has, then it loses its power; but the final result of the two are quite different. Faith in the truth will always bring realization. Faith in a lie, disappointment. Faith in error leads to an erroneous life. Faith in the truth leads to righteousness. Faith in that which leads to wrong-doing always brings punishment. Faith in that which leads to righteousness always brings happiness. The "Faith" here spoken of is saving faith, for the preceding verse says so, and is simply believing the gospel "That Christ died for our sins, that he was buried, that he rose again the third day according to the scriptures." Receiving these facts as true, and building upon this grand fundamental or foundation truth, "That Jesus is the Christ the Son of the living God," brings our inner life into harmony with his life; and this is just what the faith of the gospel is intended to accomplish.

IV.—"Unto righteousness." What is "righteousness?" To do right. John says, "He that doeth righteousness is righteous even as he is righteous," 1 John iii: 7. But there is danger here of our accepting of a false standard of right. Shall we accept of man's standard, or God's standard, of man's or God's righteousness? Every one will respond, "God's standard of righteousness of course." Well, then, what is God's righteousness? Just to do what God thinks and says is right. If we do what man thinks and says is right, we are taking man's standard and following man's standard. Now we know that there are different opinions with regard to some of the things that Jesus says are on the way to righteousness. For instance, Jesus says, "Except a man be born of water and the Spirit he cannot enter the kingdom of God," John iii: 5; and to Saul, "There it shall be told thee what thou must do," and of his own act, "Thus it becometh us to fulfil all

righteousness," in each referring more or less to baptism. But man says, "You can be saved just as well without baptism as with it." Which is right? Which will lead us into the way of God's righteousness? I should think "A way-faring man, though a fool, would not err therein." Again, Jesus was baptized in the river Jordan, and came up straightway out of the water, and thus showed us the act by which we are to fulfil the same righter-ness, and he commands the same act. In the case of the baptism of the Eunuch, Acts viii: 38, we must come to the conclusion that it was immersion. Also in Rom. vi: 4, Paul says, "We are buried with him by baptism into death, &c." But man says that, "To sprinkle or pour water upon a candidate in the name of the Father, Son and Holy Spirit is baptism." Which is right? Which is the safe way? The Lord's way of course every time, and to take his way is his righteousness, but to take man's way is man's righteousness.

V.—"With the mouth." The mouth is the outlet of the thoughts of the heart. Words are said to be signs of our ideas. Ideas are formed in the heart, and flow forth in words through the lips. The heart was defiled by evil thoughts and had to be purified. The mouth is made unclean in giving utterance to those evil thoughts, and must be sanctified through the truth. The word of the Father is truth; and what more precious truth than that which we are asked to confess, "That Jesus is the Christ the Son of the living God." That is: "Jesus," Saviour; "Christ," Anointed; "Son," Heir; "Living," Immortal, Eternal; "God" over all, blessed for ever. So we confess with the mouth the Lord Jesus as another step on the road to salvation. This must be done publicly. We may believe the truth in our hearts. That is right. That is one of the steps we are to take; but no step will not answer in place of another, no more than one person can believe for another, or be baptized for another, or stand at the bar of God for another, and the faith in the heart must find utterance through the lips in a public confession before men. Then we become in a measure publicly identified with Christ who made that good confession before Pontius Pilate, 1 Tim. vi: 13.

VI.—"Confession is made." Confession is an act of one person to another—and may be public or private—but as before stated, this must be public; for Jesus says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." Matt. x: 32. When this statement was made, Jesus gave his disciples and the world a promise, but it was also conditional, as much so as the statement, "That whosoever believeth on Him should not perish, but have everlasting life"; and it is claimed that that promise will be fulfilled and become a *fact* when Jesus shall say to those on his right hand, "Come ye blessed of my father, &c.," but by the scriptures we learn that that promise was made a fact—an actual occurrence long ago; for when Jesus, as recorded in the sixteenth chapter of Matthew, asked his disciples, "Whom say ye that I am?" Simon said, "Thou art the Christ, the son of the living God." Here Peter confessed the name of Jesus before men, and complied with the condition annexed to the promise, and Jesus at once fulfilled his part by confessing Peter's name, "Blessed art thou, Simon, son of Jonas," and "I say unto thee that thou art Peter, &c." Now, may we not learn from this that, when a poor soul, believing and penitent, makes confession of that grand truth announced by Peter, then Jesus immediately fulfills his part also, in acknowledging the name of that individual before the Father in Heaven. I believe he does.

VII.—"Unto salvation." The gospel, in all of its facts, commands and promises, is unto salvation. Jesus, its author, is the way, the truth and the life. "No man can come to the Father but by him," and all the steps that Jesus has taken to show us the way and that we are to take in coming to God lead on to the end for which the gospel was introduced, even the salvation of your souls. Let us illustrate. If I were in London, England, and wished to come to Guelph, I should most likely take train for Liverpool, then by steamer come to Portland, again by railway to Montreal, Toronto and then to Guelph. Now taking that route, leading from one city to another, each stage may be considered as a link in a chain connecting the two places, or as steps leading from one to the other and each step is necessary to be taken; for if I were

to stop at Portland, Montreal or even Toronto, I would not be at Guelph, yet each stage or step would bring me nearer to the end of my journey, would be bringing me unto Guelph. So faith is unto salvation, repentance is unto salvation, confession is unto salvation, baptism is unto salvation, because these are steps of note in the way, and as we arrive at any one of these points we know that we are on the way, for Jesus himself has marked them by his own footprints, and has commanded us to follow him, come unto the righteousness of God, and receive the salvation of our souls. Amen.

## BROTHER LEDIARD'S DISCOURAGEMENT.

We wish to say a few words to encourage Bro. Lediard and all other Christian workers who get discouraged at times by looking at the small number of Christian believers compared with the large mass of unbelieving mankind. These remarks are brought out by Bro. Lediard's report in the supplement of the July edition of the ONTARIO EVANGELIST, and by the remarks of the *Apostolic Guide* in last issue of the EVANGELIST.

Ist.—The Saviour has not promised us the majority in this age of the world, whatever may be in some other age. The Gospel is to be preached as a *witness* unto all nations, but it is not said all nations will believe it or obey it. When the disciples asked the Saviour, "Lord, are there few that be saved?" He replied, "Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able." Again, Matt. vii: 13, 14, "Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." It was so in the Saviour's day: it is so to-day. We always think it "A great mistake when we hear any professing Christian man or denomination boasting of large numbers compared with others. We think it is a bad sign according to the Saviour's words, for if the fact of having the majority is a proof of being in the right way, then Pedro-baptists are ahead of all baptized believers in Christ, and the Roman Catholics are ahead of all Protestant Pedro-baptists, so we must yield the palm at last to the Church of Rome, and say she is in the right way, because she has the majority. But the Church of Rome must again resign the palm to the Hindoos or Mohammedans who also profess to believe in a God, so that all professing followers of Christ put together are far outnumbered by the followers of Mahomet.

What shall our friends say to this who are so fond of boasting of their numbers to prove they have more truth than other professing Christians?

But to crown all we find the downright Pagans who do not profess to believe in a God even as much as the Mohammedans or Roman Catholics exceed in numbers all others upon earth; so the Devil has the majority over all boasting professors yet, and can laugh at their silly efforts to prove they are in the right by the superiority of their numbers. We can, therefore, sing with all truthfulness still the words of the poet:—

"Broad is the road that leads to death,  
And thousands walk together there;  
While wisdom shows a narrow path,  
With here and there a traveller."

Let no professing believer in Christ be heard boasting of his numbers in comparison with others, but rather the giving of thanks that the Lord has shown the narrow path of eternal life, remembering that "not every one that saith Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my father which is in Heaven."

In conclusion, therefore, we say to every Christian worker who may feel disheartened at the slow progress of the Lord's cause, and the small number of baptized believers in Christ compared with the unbelieving and disobedient portion of humanity, toil on brother in patience and humble trust in God, knowing that His word will not return to Him void, but the gospel must be preached as a witness unto all nations, "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." And though at times we may be forced to exclaim with Paul and Isaiah, "Lord, who hath believed our report and to whom is the arm of the Lord revealed." "All day long I have stretched forth my hands unto a disobedient and gainsaying people," yet we remember the Master's promise to those in the path of faith and obedience (who are always in the minority), "Lo I am with you always," and realizing this, let us "thank God and take courage."

A. R. BEST.

Oct. 21st, 1887.

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DECEMBER, 1887.

A SPECIAL OFFER.

To encourage more to take an interest in the paper and to increase its circulation, we make the following offer:—

We will send the paper free

(1) To any one sending us four new names and two dollars.

(2) To any one sending us six names, new or old, and three dollars.

Now is the time to give the paper a boom.

Brethren, it is your paper, and we look to you to assist us in circulating it.

BRO. G. M'S CRITICISM CRITICISED.

I have a word or two to say with reference to Bro. G. M's strictures on my article in the Sept. number of the EVANGELIST, and I will be as brief as possible, and as courteous as the merits of the kindly criticism under which I have fallen demand.

The Bro. says, "The reader will observe that the main points in the article are the 'assumed' distinction between being overtaken in a fault and wilful sinning." Have I "assumed" the distinction, my dear sir? Is the language not in harmony with the teaching of the Apostle? Is there not a difference between the man who is overtaken in a fault and the man who deliberately, yea "wilfully" if you please, sins against God? There is a class of characters mentioned by James who are drawn away of their own lusts and enticed. "Lust, when it hath conceived, bringeth forth sin." It is the deliberate conception of anticipated crime that produces the "wilful" sin. Guiteau conceived the thought of assassinating President Garfield, and having thus conceived, he brought forth the sin. Judas betrayed his Master; was he overtaken in a fault? You answer in the negative, he sinned wilfully. "So say we all." With reference to being overtaken "in" a fault, or "by" a fault, the good brother says it, that in a fault is "very generally misunderstood." "Many" think the "in" and "by" mean the same thing. He differs from the "many," and I have no objection.

As to "supplying" the word "wilful," I did not "supply" it, I simply used it as an appropriate word—it is not quoted. I believe such sins as I mentioned to be wilful sins, and I used it in that way. I quote Paul to Timothy to show that such sins should be "rebuked before all that others might fear." I still contend that the two brothers, who entered the hotel and became drunken, fully illustrate the case. I refer the reader to my article in the September number. Bro. G. M. says the Apostle is "Laying down special rules for two particular cases in 1st Tim. 5th chap., viz: 'The man 'caught in the very act,' and 'the elders who sin.'" Here again I am of the opinion that my brother's criticism is hypercritical and incorrect. I ask the reader to look carefully at the chapter. In the beginning of the chapter the Apostle says "Rebuke not an elder, but in-treat him as a father." The brother may say "this has reference to old men in the church," possibly, but in verse 19 the Apostle says "Re-ceive not an accusation against an elder, but before two or three witnesses." Does the Apostle in the very next breath tell Timothy to rebuke the elders that others (elders) may fear? nay verily. The directions concerning elders are finished at the end of verse 19. Now, he says, "Them that sin—not the elders in particular, perhaps not at all—but any in the church"—"them that sin." I will not "supply" wilfully, though I believe that's what it means, for he does not anywhere say "Rebuke the brother who is overtaken in, or by a fault either." He is to be restored, and that too in the spirit of meekness. In the chapter under consideration, the Apostle is giving general instructions to Timothy as to the proper management of the church.

As to the Apostle John never being overtaken in a fault, it is of no practical importance whatever. I only mention it to show the contrast between Peter and John. Our good brother refers to it as if he expected me to attempt the "difficulty" of proving that John was never overtaken in a fault. Well, I don't know of any rules in anything that necessitate me to prove a negative. I might ask Bro. G. M. to show us just the

chapter and verse where this "beloved disciple that Jesus loved" was ever overtaken in a fault. I will not ask him to do that—it is not important. Has the church any power when acting in the name of the Lord Jesus Christ? We believe the church has a power which, when spiritually used, is sanctioned in heaven. Let the man in the church who persists in sin and will not bear a rebuke be "delivered over to Satan for the destruction of the flesh." It may, and probably will result in his restoration. Don't ask the man just to rise to his feet in the congregation and say "I'm sorry, I'm sorry." Rebuke him, yea before all that others may fear." I. BROWN.

Warton, Oct. 1, '87.

It will be observed that Bro. Brown maintains, in the above the positions taken by him in the September number of this paper. For our part we see no reason to change the views expressed in the October paper. We assert that the natural, obvious meaning of the Apostle's expression, "Overtaken in a fault," is "caught in the very act;" this view is supported by the reading of the Revised Version, "Brethren, EVEN if a man be overtaken in any trespass." The use of the word "even" cannot easily be explained if Bro. B's understanding of the phrase be taken as correct: while with our conception of it, it is quite plain, and the consequent exhortation of the Apostle as to the spirit in which the restoring is to be done is also quite natural and proper; for it is well-known that when a person is "caught in the very act" there is a powerful disposition among men to treat him roughly.

In regard to the use of the word "wilful" it is true that Bro. B. did not supply it when quoting the expression, "Them that sin rebuke before all;" but in dealing with the words, he constantly assumed that it is implied, and we beg to repeat that in view of the way in which the word "wilfully" is used in Heb. 10: 26, one should be careful how he injects the idea where it is not expressed by the inspired writer.

We cannot agree with Bro. B. that the directions concerning elders are finished at the end of 1 Tim. 5: 19, neither do we see any inconsistency between verses 19 and 20 if both are applied to elders. It is one thing to receive an accusation: it is another thing to rebuke one who has sinned. One can see great propriety in the instruction not to receive an accusation against an elder but before two or three witnesses but it would be difficult to point out the harm in rebuking an elder who had been convicted of sinning. One would think that elders who sinned would in that respect be treated as other offenders. And so we still contend that Bro. B. misunderstands the Apostle in the texts under consideration. However, our readers have his views before them and can judge for themselves.

We do not expect, and did not ask, Bro. B. to prove a negative in the case of the Apostle John. But we would take occasion to remind him that the one who affirms a negative, as he did, thereby logically undertakes the rather difficult task.

G. M.

NOTES.

If you do not get your paper regularly, let us know.

Prohibition reigns in 120 counties out of 135 in Georgia.

Once more the Editors, in this number, give place to contributors.

The students in St. Petersburg are forbidden to enter "spirit shops."

We have an interesting letter from Dr. Macklin which we are compelled to hold over until next issue.

We acknowledge with thanks the receipt of money and names from Bro. C. A. Fleming, Owen Sound, and Sister S. M. Brown, Warton.

We learn through the Christian Standard that Bro. A. P. Cobb has been holding a very successful protracted meeting at Carlisle, Kentucky, resulting in 57 additions.

Our friends will oblige us and save us some trouble by noting the standing notice on second page to send all matter for publication to Geo. Munro, Erin, and all remittances to T. L. Fowler, Everton.

Bro. Hiram Brown is now home from Wainfleet and Gainsboro where, as our readers know, he spent some months, and his labors were successful and appreciated. He is now at liberty to visit other churches. Churches needing assistance would do well to correspond with him. His address is Warton, Ont.

Many people prefer beginning to take a paper with the beginning of the year. May we not ask our friends throughout the Province to put forth an effort during this month to send us in large lists of new subscribers?

Contributions to Foreign Missions since last report:—Mrs. Peter D. Campbell, Balderson, \$5.00; Church, Cotswold, \$10.00; Church, Everton, \$35.00; Church, Oshawa, \$51.00; Church, Glencairn, \$10.00.

We call attention to the NEW STANDING NOTICE in this number in reference to the stoppage of papers. It is the best, and therefore the most satisfactory arrangement for both publishers and subscribers that we know of.

The American reprint of the London Illustrated News, to which reference was made in last number, is published by the Illustrated News Co. Publishers, Potter Buildings, New York. Single copy 10 cents; \$4.00 a year, and it is cheap at that; any one who has never seen the magnificent paper would expend 10 cents well in getting a copy.

From a Supplement to a late number of the Christian Standard we learn that with the beginning of the year that paper will adopt the 16-page form. A number of new and interesting features are also promised. The rates remain the same as last year. Single subscriber, \$1.75; for each list of six subscribers, new or old, an extra copy.

If right means will not compass a desired end, then that desired end is not a right end. However attractive or desirable an object of attainment may seem, it cannot justify the use of wrong means. Unless the way itself is right, it cannot rightly be taken as a means to any end.—S. S. Times.

We have received the annual report of the Foreign Missionary Society. From it we see that the contributions from this Province were somewhat larger than during the previous year—\$716.07 we think is the amount. All things considered it is not a bad showing, but much more could easily be raised for the noble work if all were really interested as they should be. Let us do better during the coming year—not less than \$1,000.00.

CHURCH NEWS.

RODNEY.—Our congregation is moving on; no jars and all seem well pleased. One baptism to-day of a young man. Bro. Kesser is highly spoken of all round. He spoke in the McKillop Hall, West Lorne, last Sunday p. m. to a large audience, and will do so every two weeks. He also goes to the Furnival Chapel every two weeks in p. m.; also at Eagle, and occasionally to Euphemia. The church has engaged him for another year.

Your aged Bro.,  
JOSEPH ASH.

Nov. 19, '87.

PORTAGE LA PRAIRIE, MAN.—Am on my way home from Beaulieu, Dakota Territory. Commenced a meeting with them Lord's Day, Nov. 6th, and closed last Lord's Day, Nov. 20th, with three additions. These together with the twelve additions reported last June leave them with a membership of twenty-four. They are talking, sensibly, of keeping a man constantly in that field as soon as possible. Notwithstanding stormy weather, sickness and death in the neighborhood, we had good attendance throughout with the exception of one very stormy night, and closed with a full house.

A. H. FINCH.

Nov. 22, '87.

LOBO.—Having closed my ministerial labors with the Lobo congregation in Middlesex Co., Ont., I now return home to Kahoka, Mo., U. S. In view of my departure for home and as a tribute of respect, some thirty or thirty-five of the sisters, on my sixtieth birthday, Sept. 24, made me quite a handsome gift, the value of about thirty dollars in *Souvenirs*, besides a *Purse* of fifteen dollars in money. Dear sisters, accept my sincere thanks for the many tokens of love and Christian affection manifested to me during my ministerial labors among you. And if on earth we meet no more, may God grant that we may all meet on Canaan's ever green shore. Amen. Farewell.

Your brother in Christ,  
ELDER J. C. WRIGHT,  
London, Ont., Can., of Kahoka, Mo.  
Oct. 18, '87.

MARSHVILLE.—The church here had been for some time contemplating holding a protracted meeting, and consequently made arrangements with Bro. Lediard to be with them October 9th. He was promptly on hand and began with fair

audiences which increased so that on the last few nights there was scarcely room to seat them. We had additions nearly every night, until thirty-two were added by confession and baptism. One of these will take membership at Erin Centre. There were also two restored. One new feature of Bro. Lediard's preaching, and one which was very interesting and profitable to all concerned, was a short talk to the church before the regular sermon, on such topics as "The necessity of studying the Scriptures;" "How to study them with profit;" "The necessity of and nature of prayer;" "Brotherly love;" "Forgiveness;" "Discipline;" "Amusements," and such like. Thus the Gospel was preached to sinners, and the church was built up and strengthened at the same time. Bro. Lediard should be kept in the field all the time: he preaches the Gospel in its fulness, and his presentation of the claims of Jesus is plain, forcible and to the point. The church is greatly revived, our audiences are much larger, and we hope for much good in the future. S. W.

Marsville, Nov. 11, '87.

SELKIRK.—For some time past the church in this place has been desirous of listening to the proclamation of the Gospel by Bro. W. D. Campbell, now of Beamsville, and to our great delight on the 31st ult., accompanied by Elder Wardell, of Smithville, and Bro. Andrew Thompson, of Beamsville, we for the first time had the pleasure of meeting him in the flesh and listening to the old, old story as related by him. But unfortunately for our meeting a political campaign was suddenly sprung upon us, and finding the minds of the people too much taken up with matters politic to give heed to the things spoken, we deemed it expedient to suspend our meeting for the present, after hearing three discourses, hoping a return at no distant day. It is indeed refreshing, in this day and age, when the church and the world are seeking to effect a compromise, to listen to one so loyal, and whose heart beats in unison with him who declared "I am determined to know nothing among men save Christ and him crucified." Each night brought additional hearers, and we feel satisfied had he remained a few evenings longer, notwithstanding the political excitement, the house would have been filled. Bro. Campbell is evidently pre-eminently fitted for the work, and it seems a pity he could not be induced to take the general field as Evangelist. He has but to be heard to be appreciated. May his life be spared to supply a long-felt want is the prayer of your brother in Christ. J. FRV.

Nov. 10, '87.

RIDGETOWN.—Bro. Sheppard has been laboring here for a year, and although there have not been many additions, there has been a faithful ministration of the word of life. Much good seed has been sown, and we are in hopes of fruit hereafter. The engagement of Bro. Sheppard with the church here terminated the first week in October. He had a pressing call to go to Lobo, and two openings in the States. At the unanimous solicitation of the church he has accepted a re-engagement for six months longer. We have an interesting Sunday School with good attendance. The Thursday prayer meeting, although not so well attended, has been a source of spiritual encouragement and profit to the brethren and sisters who meet for mutual edification. Bro. S. also preaches at Blenheim, involving twenty miles travel every Sunday; he stands it well and enjoys good health. The Evangelists, Crossley & Hunter, are holding large revival meetings in the town, in which all the denominations are taking part, and the services are supposed to be of a (purely) union character. At the commencement of these services Bro. Sheppard was invited to join in with the other ministers, but for several reasons he could not see his way clear to do so, and not compromise the truth. As the services progress, the wisdom of his action is becoming more apparent. Z. Y. X.

ST. THOMAS.—While the attention of the brotherhoods being directed so largely to Toronto and other points, a few notes from our railway city may be of some interest and may enable the brethren to understand something of what we are doing here. In the early part of the summer Bro. Sinclair left us to assume the pastorate of the church in Collingwood, and since then we have been without a regular preacher. The EVANGELIST has, I believe, made note of the different preachers who have supplied our pulpit during this time. Through Bro. Kilgour we were led into correspondence with a preacher who was not long ago in the ranks of the Baptists, but who, understanding the way of God more perfectly, abjured all creeds, told his church so, and took his stand on the Bible alone. On closer acquaintance we became so favorably im-

pressed with each other that during the past week Bro Best has been engaged to live and labor among us. Next Sunday will see Bro. Best and family safely settled in our city. St. Thomas is, I believe, a field of abundant crop, but like so many other places it is sadly in need of laborers and machinery. Morally, it holds a low place, being such a central point for the railroads that the floating population of a large section of territory finds within its devoted limits an easy resting place. But as a field of labor, St. Thomas has its redeeming features. A large section of its population, while not belonging to any religious body, are, partly perhaps on that account, remarkably free from prejudice. Our church is small, and may God grant that we may work wisely and well to gather His lost sheep into His fold. By means of a city Sunday School Association, an effort is being made to gather the waifs of the streets into the schools. It will take a lot of gathering.

A. M.

Nov. 5, '87.

MUSKOKA MATTERS.

In Bro. Lediard's annual report presented at the June meeting in Guelph, and published in a Supplement to the EVANGELIST, among much excellent matter embodied in that report, the number of churches in Ontario holding prayer meetings and Sunday-schools was given; and it has been suggested to me, that as Bro. L. had not been in Muskoka, perhaps, we were left out of that calculation; and that I supply the deficiency, if there was one. Well, among the seven churches in Muskoka and Parry Sound there are at least seven Sunday-schools, in which our brethren have full control, or take an active and leading interest; and there are as many prayer meetings. For while one or two congregations are careless in this matter, others are making up the deficiency, by holding more than one each.

The sisters in West Toronto, Ridgetown and Guelph are doing a good work in the mission field, in collecting funds for the carrying on of the work, and also by gathering new and second-hand clothing to be distributed among the deserving poor. I have received a box of goods from Toronto containing also valuable and much needed presents for myself and wife. Another box is on the way from Ridgetown, which also with Guelph, have sent money from the treasuries of their Mite Societies. May the Lord bless the dear, kind sisters.

My parish, that I am trying to go over once or twice a month, takes in a territory of more than 400 square miles, and as Bro. Hamilton says, "I am not able to attend to all the calls for labor." I had expected Bro. J. C. Lister to be my co-laborer, but he has gone to Warton, where I hope he may do a good work. Still I feel much disappointed in the loss of his help. There is, however, work to do in every part of the land, and plenty of room for more laborers. Pray ye, therefore, the Lord of the harvest to send forth laborers into his vineyard, and may the Master's presence and blessing be with all true workers wherever their lot may be cast, and may those young men who are preparing for the work be assisted and encouraged.

The clothing sent from Denison Avenue, Toronto, has been very carefully distributed among a good many families of the needy, and there is room for more. Some of the families, through sickness or other misfortunes, have been very much in need of the comforts of life. They especially are very grateful for the timely assistance.

Little troubles have arisen, during my absence, like dark clouds looming up in one or two of the churches, which I trust will soon be dispelled, ere the sun sets. Otherwise things are about as usual among us, and we still hope on, and health and weather permitting, shall take our rounds of daily toil in the strength and fear of the Lord.

W. M. CREWSON.

CO-OPERATION NOTES.

GARAFRAXA.—We closed the meeting in this place during the last week of October. It lasted nearly three weeks with an excellent interest throughout. There were 33 persons baptized and 2 restored. A weekly meeting for prayer and Bible study was commenced. Bro. Woolner writes me that the meetings on Lord's Day continue full of interest. May God bless their labours and may many more be added to the saved in their midst.

TORONTO.—Returning to Toronto, I spent two Lord's Days with the church here, where I found all working in harmony, with a slightly increased attendance at all the meetings. The Sunday-school has showed a marked increase and by painstaking labour can be made a source of great

blessing. The church that trains the children now will be the strong church of the future. We had a visit from Bro. Fowler of Everton which I hear was greatly enjoyed by all. He spent Lord's Day preaching both morning and evening. He will always find a warm welcome here. Two persons have been baptized during the month by Bro. Barclay. The women of the congregation have commenced the accumulation of a fund for Church Building. They have faith in the growth of the cause in this city and know that a suitable church building will be needed so they are spreading a portion of each week, doing sewing, knitting, &c., and all the money earned is laid by for this laudable purpose. May the Lord bless the work of their hands. Such patient continuance in well doing will bring its reward. We are corresponding with Bro. J. R. Gaff of Philadelphia, who we hope will pay us a visit shortly, he is recommended by Bro. H. McDiarmid, and we trust he will be found to be the man for the place. Our membership here is at the present 114 persons and the opportunities for earnest work were never better.

GAINSBORO.—From Toronto I went to Gainsboro with the intention of continuing a meeting for at least two weeks but the bad condition of the roads made it advisable to discontinue for the present. I preached on Lord's Day and for several evenings during the week; two persons confessed Christ and were baptized. Returning to Toronto I spoke twice yesterday to good audiences. I shall likely continue here during this month, so all communications may be addressed to me here at 39 Church St. Toronto.

J. LEDIARD.

MISSIONARY CONVENTIONS AT INDIANAPOLIS.

DEAR BRETHREN,—

Although I was in the city during the sessions of our late Missionary Conventions, I was so situated that I could not give them attention. I am not, therefore, prepared to write you a suitable report of their proceedings. This I regret very much.

The usual number was in attendance from the States, and brother Green was here from far off Australia, brother Smith from Japan, and a brother from Turkey. The same fine, sweet spirit was obtained throughout the sessions. The addresses were not up to the high mark of expectation. The amount of money raised during the convention was less than that raised at Kansas City last year. This was due in part to the drouth, and in part to the truth that Indianapolis did not give as munificently as did Kansas City. Perhaps she could not. This was due, also, to the inefficient management on the part of those who solicited the money. There was too much talking, and the people were held too long before they were asked to give. But it was a great convention.

The interest in the Foreign work grows rapidly. This Society calls for a hundred thousand dollars this year, and it must be raised. Great are the demands. The calls are loud. The doors into these fields are wide open.

The Home work is doing well. A Church Extension Fund of respectable amount was raised, and this important work begun. This work, if made successful, promises large results.

The Ladies held their sessions in a separate building, and were in session every day. They are doing a great work. God bless them for their patience, wisdom and zeal. They are quietly doing a magnificent work. I have since talked with sister Pearre, the State organizer for Indiana, about it. I cannot enter into details here, but they are pushing on with great zeal and wisdom. It is always good to be at one of these Conventions. It is a great individual help. One gets so much of the good spirit, becomes filled with enthusiasm, and gets enlarged views of things. We had a great and good convention. I wish you had been here.

I went at once from the Convention to Greenfield, twenty miles from here, where I have preached much in the past two years. It is situated in the natural gas field. Quite a number of wells have been sunk there, and gas is abundant. All machinery is run by gas, and all buildings warmed and lighted with it. It is a wonderful discovery.

I began the meeting with a severe cold which almost disabled me for ten days, but I spoke every night. I had a hard fight with indifference largely due to the drinking habits of the town. By God's help a victory was gained. Our large house there is packed every night to its utmost capacity. Extra seats fill the aisles, and still people have to be turned away for lack of room.

Nineteen have come forward in the past week. Most of them are heads of families, and several of them are old men. The interest is great, and

the whole population is stirred. No so such meeting has been held in that town for fifteen years. The meeting ought to go on, but I am due in Washington, Pa., to-morrow night, and they are calling loudly for me to keep my engagement with them. I go back to Greenfield to night.

I have recently re-consecrated myself to God and His work, and He is greatly blessing His work in my hands. I recently held a week's meeting in Henry Co. with eight added. It was a glorious meeting. My audiences are large—from 300 to 600 all the time, and the meetings are excellent. I enjoy the work very much. The calls are numerous and pressing. I can answer but few of them. I am very busy, am so apt the time. I have written this in great hurry. May the Lord bless you in Ontario. I have a warm place in my heart for your people. The Lord direct them all, and make them useful and happy in His service.

Very truly,

375 Home Avenue, Indianapolis. J. L. PARSONS  
Nov. 11, '87.

NEW YORK ITEMS.

BY O. G. HERTZOG.

The brethren of this State have undertaken the support of the ministry of the word in the City of Rochester until the cause is firmly planted in that city. We have recently been cheered by the presence of brother and sister Thomas from Prince Edward Co., Ont., who will hereafter make their home in Rochester. Others also from Canada are members of our little band. We have about completed arrangements to hold our meetings hereafter in the Clinton St. Opera House, a very pleasant and attractive room on the ground floor. We have also selected a lot on East Main St., and hope soon to purchase. The attendance and interest have been growing weekly since I began labor there. Bro. Ryan did an excellent work during the short time he was engaged in that city, and the work stands well in the eyes of the community. The importance of this missionary undertaking is, only second to our effort in Boston. A call is being made on the brotherhood at large to assist us in the erection of a suitable house of worship. We cannot have permanent success without this, nor will our growth be very rapid with our present surroundings. We feel greatly encouraged by the success thus far attained, and have more faith in the ultimate success of this enterprise than at any previous time. It would greatly encourage us all to receive an occasional letter from my fellow helpers who so nobly stood by me when I labored in Canada.

During the first meeting I held in Rochester I handed a gentleman that chanced in one evening a tract, "Our position." The day following while on board the cars he perused it, and to his great delight discovered that it contained the truth just as he understood the Bible. He returned to his home in Springfield, Mass., and shortly after sought out the Disciples in Boston and cast in his lot with them. This is the second person from the Bay State that we learn traces his enlightenment in the gospel to our humble efforts in Washington Hall. The influence of our meetings in Rochester is far reaching. Three weeks since we had in a single Sunday brethren present from Florida, Maryland, Kentucky, Iowa, Canada and Central New York. A husband and wife who live twenty-six miles from the city have decided to come and take a stand with us, partially the result of a single tract. I will soon order five dollars worth of tracts for free distribution. I heard the redoubtable Sam Jones in Rochester last Sunday afternoon. He preaches more truth than any Methodist preacher it has ever been my pleasure to hear. He strikes hard and hits something every time. He spoke an hour and a half to 2,200 people, and not one left the house even when he took the collection. Bro. Tobias Witmer and his excellent wife will celebrate their golden wedding to-morrow; about a hundred and twenty-five of us expect to join in the festivities. They have been blest with a large family, and all are members of the church with perhaps a single exception. One, the youngest recently died.

FOREIGN MISSIONS.

A few facts that should be borne in mind by those interested in this work.

1. The year closed with only \$891.52 in the treasury. There will be no collection before March. In the meantime four monthly payments will have to be made. The average monthly expenditure amounts to \$1,000.
2. While the amount pledged at Indianapolis exceeds that pledged at Kansas City, the amount payable is only a little more than half as much.

The whole amount that will fall due this year on the pledges is less than \$1,000. This does not include the amounts pledged for building.

3. It was proposed to raise \$100,000 this year for Foreign Missions. The time has come for a mighty onward movement. The demand for an enlargement of the work can not be resisted. Great and effectual doors are open; we must enter and take possession in the name of the Lord. The amount proposed is not too large for a people 700,000 strong to raise for such a purpose. It is less than fifteen cents each.

It will be seen at once that churches, and Sunday-schools, and individuals must give more liberally than ever before. Timothy Coop, the largest contributor that the Society ever had, is dead. Mrs. Scott has gone to her long home. Others have fallen during the year that is past. But the good work can not stop. It must go on, no matter who stands or falls. Others must take their places and bear the heat and burden of the day. We are able to do more than we are doing. Not one in a thousand gives till his giving reaches the limit of self-sacrifice. Those who give do not miss it. Their fare is just as sumptuous; their apparel is just as costly; and their homes just as elegant and comfortable. Last month a servant girl gave \$20. Others spend more for luxuries in a week than she earns in a month. But her heart is in the work, and she realizes that it is more blessed to give than to receive. We need to remember the words of inspiration: "For you know the grace of our Lord Jesus Christ: that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich."

A. McLEAN, Cor. Sec'y.

A WORD TO "LIBERAL."

To the Editors of the Evangelist:—

SIRS,—In the November issue of the EVANGELIST appeared a brief article on the signature of "Liberal," on "a thought on Christian union." Is liberal pleading for union with those who "conclude that besides bowing in obedience to Christ they must experience a mysterious influence of the Holy Spirit before they can rest confident of salvation?" And with those who "believe that immersion is right, but that sprinkling will do?" Any one can easily see that the present age is overflowing with religious opinions—diverse in character; but it is a happy thought that no one dare enforce another to embrace any of those so-called religious opinions, but are left at liberty to choose for ourselves, and are justified in receiving as a brother any one "who with his whole heart loves and obeys the Lord Jesus," yes, "all them that love our Lord Jesus Christ in sincerity." But the question comes up, "How are you known who are such? Jesus said, "and this is life eternal, that they may know Thee, the only true God, and Jesus Christ whom thou has sent." Then in conjunction with that saying the Apostle John says, "We are of God (we, the Apostles), he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." Therefore in all things pertaining to religion, our standard, both for ourselves and others, should be "what is written," and not what is our opinion, or what we think.

Yours, &c.,

WOULD-BE LIBERAL.

MARRIED.

MORROW—STEPHENSON.—At the residence of the bride's parents, on the 20th October, by Elder W. M. Crewson, Thos. H. Morrow, to Clara B. Stephenson, both of Ridout, Muskoka.

ALLEN—TYRRELL.—On October 23rd, in the church in Ridout, by Elder W. M. Crewson, Albert Wm. Allen, to Josephine A. Tyrrell, both of McLean, Muskoka.

TYRRELL—BIGFLOW.—At the residence of the bride's mother, on the 31st October, by Elder W. M. Crewson, Francis E. Tyrrell, to Hannah Bigelow, both of Ridout.

A NECESSITY IN EVERY HOUSEHOLD.

In this age, when domestic help is hard to obtain and the work of the household must still be done, it is good to know of some means of relief, and such is given in a recent invention for making washing day no longer a day of labor and irritation in the home. The DOMINION WASHER and WRINGER is a perfect substitute for the human hands, only greatly multiplied, as by it a dozen articles can be washed and wrung in a few minutes and cleaned as perfectly as any hand-rubbing could make them, without any detriment whatever to the fabric, and in one hour accomplishing what otherwise would occupy the whole day. It is the simplest and most complete Machine yet invented, and can be worked by a mere child. By its economy of money, time and labor, it is sure of a welcome in every home.

I. W. ROYCE, - EVERTON,  
—General Agent for—  
Erin, Caledon and Garafraxa.



ORIGINAL.

1 JOHN III: 4.

"Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The impossibility of the regenerated man sinning could not very well be more emphatically stated than it is in this scripture, and all the efforts to reconcile these words with the declaration of the same Apostle in the eighth verse of the first chapter seem to be very unsatisfactory:—"If we say we have no sin we deceive ourselves and the truth is not in us."

Macknight says:—"Cannot sin habitually." Dean Alford says: "Because the abiding force of the Divine generation excludes sin: it may be active, but it is not dominant." Whitby says:—"They may sin not unto death and therefore may still have the spiritual life remaining in them," while the Lutherans contend that all truly regenerated persons live without sin. These are only a few of the many varying efforts to explain away the meaning of the Apostle's words, and we propose modestly to give an exposition which appears in harmony with the connection in which the words are used, not inconsistent with the other passage quoted from the first chapter, and in accordance with other scriptures where the new birth is referred to.

"In this the children of God are manifested, and the children of the devil, whosoever doeth not righteousness, is not of God, neither (Kai, even) he that loveth not his brother," is John's own explanation in the next verse to the one we are considering, and we think Dean Alford is right in his note, in his Greek Testament, on these words when he asserts "Kai introduces the most eminent of the graces involved in dikaiosune (righteousness) the test of our belonging to the family of God is our love towards its members." Now if the learned Dean be right, and we believe he is, then is not the sin which the loving Apostle so emphatically declares the child of God cannot commit THE SIN OF HATING A BROTHER. This is the view taken by the pious Augustine more than fourteen hundred years ago, and by Bede, the most distinguished scholar of his age, twelve hundred years ago, but repudiated by all modern theologians.

The writer is convinced that this is the Apostle's meaning from the careful consideration of the effect ascribed to regeneration in the following scriptures:—"Seeing you have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently being born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth for ever," 1 Peter i: 22, 23. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God," 1 John iv: 7. "Whoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begat loveth him also that is begotten of him." Thus it is that the gracious and heavenly result of being born again of the incorruptible seed that quickens us to a new life with new emotions and that remains in us, is to love those who are born into the same family with an affection that makes it impossible for us to hate them, because to whatever extent we see the sweet traits of Christian amiability our hearts are proportionally drawn towards them in blessed response to our new views of what is lovely and loving; having, also, for our comfort and assurance the subjective evidence of our own awakening to the new life:—"We know that we have passed from death unto life, because we love the brethren," 1 John iii: 14.

We know that the leading objection that might be offered to this view of the passage before us, is that no special sin is designated, and is only to be inferred from the connection, but this is also the case when Christ says concerning the Jews, "If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin." Now Christ does not mean, as he afterwards explains, that they would not have had any sin if he had not spoken unto them, but they would not have had the sin of rejecting him.

But we must not exceed our space. The foregoing is presented, dear brethren, for your consideration. If this exegesis be correct, then there is no contradiction to 1 John i: 8. It is also in full harmony with the connection and also with the grand truth that instead of being hateful and hating one another that we have, by the manifestation of the kindness and love of God our Saviour towards us, been saved by the washing of regeneration and the renewing of the Holy Spirit from all iniquity and been brought into the family of God and the holy flame of fraternal love kindled in our hearts to make our fellowship

sweet and to give us the satisfactory experience that we cannot commit the sin of hating any of God's children.

Ridgetown.

E. SHEPPARD.

TO THE SISTERS OF ONTARIO.

DEAR SISTERS,—It is probably now known to all that an effort is being made to obtain united action on the part of the sisters of Ontario in the cause of Missions. All the churches have been written to, and many encouraging letters, expressing sympathy and willingness to co-operate in the work have been received, for which we are thankful to God and to our sisters. We approach this work with this prayer in our hearts, "Lord, if thy blessing be not with us, let us not go forward." As bond-servants of Christ it is our duty to make our service as fruitful and effective as our utmost powers of body, soul and spirit can attain to: it is with this desire that we take up this new line of work.

Some writer has said that the wisest people are those who learn by the experience of others. Let us be of that class, for we have much to learn.

In one of Sister Pearre's letters to us on "Woman's Work in the Church," she sums up the experience of our sisters "across the line" during the twelve years in which they have been engaged in similar work. Lest some may have forgotten, let me repeat a sentence or two. "The activity thus awakened has reacted upon the churches engaged in it, the waste places are being re-built, the spirituality of the church is rising steadily higher, trust in God is growing stronger, the joy in the church is becoming inexpressible, in short, the changed condition of things can be called nothing less than phenomenal." Truly we would be "dull of soul" if we could learn no lesson or catch no inspiration from such words as these. Again she says, "The outcome of our woman's endeavor in twelve years has been \$93,500.00 put into our treasury for the work of the Lord, to say nothing of the greatly increased giving of our women to other enterprises in the church." Concerning our proposed organization, some have said that it will weaken the hands of the Ontario Co-operation, by less money being put into their treasury. Let those who think so note the latter part of the sentence just quoted.

A similar objection was made by friends of the G. C. M. C. to the organization of the C. W. B. M. and the F. C. M. S. in the States. Let us see what are the facts in their case as given by Bro. Errett in the Standard of Nov. 5th, "So far from the work of the G. C. M. S. or that of our other home missionary organizations being hindered or injured by the F. C. M. S. or the C. W. B. M. it has been helped and strengthened in a remarkable manner. When the G. C. M. S. had the field all to itself, there was a constant decrease through a term of years; but when the C. W. B. M. and the F. C. M. S. came in to occupy the field along with it, there was a constant increase in the receipts of the G. C. M. S. and a quadrupling of its funds within the last five years." Again, "Every enlargement of our work, whether at home or abroad, has proved a help and not a hindrance to all our missionary enterprises."

These facts ought to re-assure the most timid, and convince the most sceptical amongst us. We may, and will meet with many discouragements and hindrances, but it is written, "They that sow in tears shall reap in joy." It was thus the Master sowed the precious seed through all His life ministry, and the servant is not above his Lord. Perhaps He suffered most of all from lack of sympathy and appreciation from His own, and so may we often meet with censure where we expect encouragement and assistance. But these things are not worthy to be mentioned or even thought of when compared with the high honor, the gracious privilege that is granted us of being co-workers with the Master, and thus partakers in His joy. Our great need seems to be a deeper sense of personal responsibility in regard to the Lord's command to "preach the gospel to every creature." We read of women who followed the Master and ministered to Him of their substance, and of others who labored with Paul in the gospel; our duties and privileges are not less than theirs. We can still minister to the Lord of our substance, for many have gone out in His name to carry the light of life to the dark places of the earth, and many more are willing to go if we are willing to help them with our money and our prayers.

We need such a spiritual awakening and renewing as sister Pearre describes; we all desire it, we pray for it. Shall we work for it, and do it now.

Yours in Christian love,

S. M. BROWN.

SELECTIONS.

BESETTING SINS.

"Latus lay aside every weight, and the sin which doth so easily beset us." "Whatever the period of life, and whatever its besetting sin, it is just that upon which the religion of Christ is to act. And yet, brethren, so it is; people go through life, indulging the sins, pleasures and vices of each period, as they pass through it, and yet take credit to themselves for religion and virtue, because they are free from the sins and vices which belong to another stage of their journey, as if it were a proof of the power of religious principles to live in youth free from the vices of age." We cannot help being amazed at the delusion and deceptions which mankind are so apt and ready to practice upon themselves.

From the besetting sins of conditions and periods of life, let us turn for a moment to the besetting sins of individuals. The individual lies open to besetting sins arising from natural constitution, from temperament, from special occupations, and from business pursuits. One is disposed to anger; his feelings are quick, the slightest opposition to his wishes, the least cross and contradiction, the most trifling circumstance, in fact, is enough to excite his passion, and kindle his wrath. Another is unforgiving and revengeful; the most petty offence given, a fancied injury even, and he burns with the spirit of retaliation. Another is prone to intemperance and sensual pleasures. Another is wrapt up in worldly amusements, and devoted to gaiety and dissipation. Another is fond of money, and is tempted to take undue advantage in business transactions.

The besetting sin is as various as the character, the temperament, and the pursuits of men. But whatever it be—anger, revenge, licentiousness, dissipation, pride, avarice—that is just the point upon which religion, if there be any truth, strength and earnestness in it, is to concentrate its forces and level its battery. It is just there that the man is to labor, struggle, do battle, and win the moral triumph.

He may have many virtues, the practice of which costs him nothing. Out of doubt, these virtues may be great and noble, and by their beauty and excellence may challenge the approbation of God and man; but in the way of demonstrating the strength of religious principle, a steady struggle with, and resistance of the besetting sin, is worth them all. One is easy, the other difficult; one is the unresisted play of nature, the other a battle with propensity—a sustained effort of self-denial. Religion is not obedience in things easy, and disobedience in things difficult. It does not allow us to select any Christian precepts which we will take, and any which we shall reject. It is the propensity of mankind to be satisfied with a religion which costs them nothing—no effort either of body or mind; and to turn away from that which demands sacrifices of care, comfort, profit or pleasure. Men are willing enough to follow Christ so long as the path is smooth and easy; but the moment He lays the finger of prohibition upon this project of gain, or that indulgence of pleasure, or summons them to gird up the loins for a difficult duty, that moment they "turn back, and walk no more with Him." But, brethren, follow Christ—follow Him through the rough places as well as the smooth—through the trials, crosses, duties, and self-denials of life. He is an able, generous, wise and noble Leader: ready with help in every time of need.

Guided by His wisdom, strong in His strength, we shall be enabled to lay aside every weight, and the sin that most easily besets us; nay, to cut off a right hand, or pluck out a right eye even, if they should stand in our way to the kingdom of heaven.—Sunday at Home.

What would be wanting to make this world a kingdom of Heaven if that tender, profound and sympathizing love, practiced and recommended by Jesus, were paramount in every heart? Then the loftiest and most glorious idea of human society would be realized.—Krummacker.

We cannot measure the distance between the throne of glory and the accursed tree, between the Heaven of heavens and Mount Calvary, the Father's bosom and Joseph's sepulchre, yet our thoughts should be employed, like Jacob's angels, ascending and descending as far as we can.—Maclaren.

THESE very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be his errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?—F. R. Davergal.



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