

ONTARIO EVANGELIST.

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

Vol. 2.

ERIN AND EVERTON, ONTARIO, JULY, 1887.

No. 3

POETRY.

GREATNESS THROUGH SERVING.

A. P. COBB.

To do the work God gives us here,
Nor murmur, nor repine,
Is nobler than to seek a sphere
In which our gifts may shine.

For lowly duties, kindly done,
Reveal a loving heart;
'Twas thus the well-beloved One
Bore, while on earth, His part.

Dear Lord, the heights of earthly fame
I would not seek to climb;
Give me within Thy Book a name,
And this will conquer Time.

ORIGINAL.

THE POWER OF WORDS.

There is a power in words.
They are as bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the spirit of anger
Like an open two-edged knife.
Keep watch on your words, my brother,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like the bees they have terrible stings.

"Did you ever receive a telegram from home when you were in a distant land? "Did you believe it?" How did you feel? You opened it, you read "Your child Willie is dying," or "little Ettie is very ill." How did the words affect you? You say "Don't call up those sad reminiscences, I shall never forget the effects of that message." Of course you believed it. In the absence of faith how would it have affected you? You say "I would not have been moved." Of course you wouldn't. Words have power only when believed, hence says the Apostle, "The Gospel is the power of God unto salvation unto every one that believeth." The Saviour said, "The seed is the word of God." Luke says, "They were astonished, for His words were with power." There is an influence in words. "If my words abide in you, ye shall ask what you will and it shall be done unto you." Mark says, "The sower soweth the word." Jesus says, "If any man hear my word and believe not, I do not judge him, but the word that I have spoken shall judge him in the last day." In the beautiful parable of the sower, Luke 8th chap., "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." No word, no faith,—no faith, no salvation. The devil "taketh away the word." "They on the rock heard the word, but they were forgetful hearers" for a while they believe, but as soon as they forget the word they "fall away." "The seed is the word of God." Some fell into "good and honest hearts"—having heard the word they kept it and "brought forth fruit with patience." The Apostle says "Preach the word," Jesus said "Preach the gospel to every creature." "The gospel is the power of God." The word of God is "living and powerful." Losing sight of the word all must fail—there is no "fruit perfected." Jesus will say in the last day "I never knew you." "My word had no place in you." You heard "these sayings of mine," but did not do them. You have been building on the sand. On one occasion when Jesus was preaching the word many believed on Him, but the seed did not fall into "good and honest hearts," and Jesus knew His word had no abiding place in them, and He said to them "If you continue in my word, then are you my disciples indeed, and you shall know the truth and the truth shall make you free." "He that is of God heareth my words." People will sometimes talk about the "bare word." God says by His Apostle "the word is sharper than any two-edged sword, and is a discernor of the thoughts and the intents of the heart." Men pray for an additional power to accompany the word. Christ said "My word is spirit and it is life." The Apostle says "Taking the sword of the spirit, which is the word of God." The error I wish to meet is the supposed abstract influence of the spirit on the sinner in order to his conversion. Peter said, in speaking of the

conversion of the Gentiles, Acts 15 chapter, "God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe," and "He put no difference between us and them purifying their hearts by faith." Paul says to the Thessalonians "Our gospel came to you not in word only, but in power." "The gospel is the power of God." There is a power in words, there is a spirit in words according to the measure of faith. Say not in your heart who shall ascend into Heaven to bring Christ down, or who shall descend into the deep to bring Him up, but the word is nigh thee—that is the word of faith which we preach—that if you confess with the mouth the Lord Jesus, and believe in your heart that God raised Him from the dead, thou shalt be saved. John says "These things are written that ye might believe." Paul speaks of "holding forth the word of life." Again he refers to Hymeneus and Philetus whose words doth "eat like a canker." They had been "babbling" and "blaspheming." Those men, by their words, had "overthrown the faith of some." What kind of an influence are you wielding, my brother, by your words? What kind of seed are you sowing? Peter speaks of the incorruptible seed—the word of God which liveth and abideth forever. "The heavens and the earth may pass away, but my word shall never pass away." Jesus said "If I had not spoken the word that no other man spake, they had not had sin, but now they have no cloak for their sin." God has spoken to us by His Son. Let us, therefore, give the more earnest heed to the things which we have heard. Let us consider the Apostle and High Priest of our profession—Christ Jesus. "Let no evil communication proceed out of your mouth, but that which is good to the use of edifying."

H. BROWN.

Winger, May 16th, 1887.

SELECTIONS.

CHARACTER THE STANDARD.

An editorial writer in the *Christian World* in commenting adversely on the doctrinal narrowness of the Young Men's Christian Association in London, declares, "They still cling to the old view that doctrine rather than life, is essential to salvation." While we cannot repudiate sound doctrinal views as a matter of no importance, it is beyond a doubt the teaching of Christ that character is the final standard of salvation. Only that which contributes to the regulation of conduct and the development of character is vital in Christianity. Mental belief of religious dogmas, however correct from a theoretical point of view, is practically worthless unless by the alchemy of a spiritual faith they are vitalized and translated into the materials for the formation of Christian character. The traditional dogmas and religious sentiments that led Louis XV to insist on his purchased mistresses saying their prayers at night, while the monarch himself knelt beside them in devotional exercises, but did not lead any of them to quit their meanness and come to Christ, was the old view in its worst form, that doctrine and its manifestation in religious forms, and not in moral principles, is essential to salvation. The dogmatic religionist who practices a degree of morality but who has not the spirit of Christ, comes under the same condemnation as laying more stress on orthodoxy than likeness to Christ. Correct opinions will not take us to heaven unless we live right. "He that doeth righteousness is righteous."—J. J. HALEY in *Guide*.

"Chinese hatred of Christian missions and missionaries is due to the fact that for centuries the Roman Catholic missionaries in China have relied upon the political power of France instead of upon the Spirit of God; persistently interfering with Chinese politics, they have used the armies and fleets of France to extort sites for churches, land, etc. We cannot expect the Chinese to distinguish between Roman Catholic and Protestant missionaries, especially since English policy in China has been as wicked as the policy of France. There is nothing more nefarious in modern history than the opium trade."—*Sir Rutherford Alcock*.

THE WAY OF CAIN.

W. L. HAYDEN.

A woe is declared unto those who go in the way of Cain. The persons who went in that way in the days of the Apostles were ignorant, sensual, evil-minded, evil-speaking people. What is that way? In the light of personal history it will be readily seen, that the way of Cain is the changing of God's ordinances to suit one's own purpose and the bitter persecution of those who in faith, keep them.

God appointed sacrifice of a living victim as the way by which sinners might approach Him. By faith Abel obeyed and brought the firstlings of the flock. He was accepted. Cain changed the ordinances of God. He was rejected. That is the genesis of false religion. The changers of divine institutions constitute the numerous posterity of Cain. Now the rejected the wrong-doer scoffs at his faithful brother who has obtained witness that he is righteous. He says, you think you are right and everybody else is wrong. He is angry. He hates, persecutes, murders his brother. That is the genesis of religious persecution. The first quarrel was both a family and a religious affair. The persecutors of Christ and the primitive Christians; of the faithful adherents to God's word in the days of the triumph of an apostate church; of Roger Williams for his pleading for a converted membership in the church; primitive ordinances of the gospel and soul liberty, were all going in the way of Cain.

Let Christians avoid that way by keeping the ordinances as delivered to them: be patient in persecution for their fidelity, and in faith obtain God's testimony of their acceptance with Him.

—The C. E.

THE TEST OF HIGH CHARACTER.

When Jesus says, "Whosoever shall break one of these least commandments, and teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven," although he has special reference to the commandments of the law of Moses, he is, undoubtedly, laying down a rule by which men are estimated in his kingdom. Every man of ordinary morality observes what men regard as the great commandments; that is, they abstain from great sins. And among members of the church you find few that hesitate to observe the ordinances and requirements which are considered of great importance. It is only the truly conscientious man who is scrupulous about small matters, and who feels the pangs of a wounded conscience when he makes very slight departures from the path of duty. Consequently the small things are the great things in estimating the characters of the better class of men. There are some exceptions to this rule, as when, by force of false reasoning and habit, some small things are magnified into greater relative importance than they deserve. Thus the Pharisees were scrupulous to the last farthing about paying tithes, but unscrupulous about matters of justice, faithfulness and mercy. But exceptions do not destroy the rule. It is still true, that among men who ordinarily observe the precepts of righteousness, failure in small matters is the test of high character. Straws show which way the wind blows. Let the man, then, who would stand fair with God and men, be careful to guard against little sins.

—The Guide.

Another move towards primitive Christianity. The Atlantic Missionary informs us that the Boston Baptist Ministers at a recent Monday meeting took strong ground in favor of baptism being performed immediately after the sinner confesses his need of a Saviour, his faith in Christ and his determination to follow Christ. The only good excuse for delay was in cases where there was a doubt as to the candidate's sincerity. Said one of the speakers, when the sinner expresses a desire to be a Christian tell him what to do; tell him the first step. He cannot take the second step until he has taken the first; and baptism, not morality, is the first step in the Christian life after one's heart is changed. Indeed baptism was represented as the scriptural profession of faith.—*The Christian*.

NO TIME TO READ THE BIBLE.

"I have no time to read the Bible," says the hard-working father; "I am out the first thing in the morning, and home late at night." And he buries himself in the newspaper for which he is not too busy.

"I have no time to read the Bible," says the busy mother, "my time is fully occupied in mending, looking after the children, and working from morning till night." But we see her gossiping with her neighbors in her spare time.

"I have no time to read the Bible," says the son, "I am out at business all day, and when I come home I am too tired." And he goes off to some place of amusement with his friends.

"I have no time to read the Bible," says the daughter, "what, with helping mother all day, making the clothes, and mending, I have no time to myself." But she finds time to peruse the trashy novel, and read the latest fashions.

"We have no time," say the children, "we are at school all day, and preparing lessons until bedtime." And they bound carelessly away to their play.

"If people want to do anything very much, they make time for it. We never heard any one say, 'I have no time for sleep, I must work all night.'"

If a letter came from some one they loved very much, they would not put it away in a drawer and say, "I have no time to read it."

The Bible is God's letter to His people; can any one refuse to read that letter? Everyone has time for at least a few verses each day, if not more. A few verses well digested and thought about will be far better than two or three chapters hastily glanced through. As bodily food is needed to make a man strong, so spiritual food is necessary for growth in grace, and the quickening of the inner life. May we study the Scriptures often, asking God to interpret them to us.—*Selected*.

SWEET LIVES.

"Ah, lovely souls like those we've known,
Whose lives, one sweet endeavor,
All crowned with beauty and with bloom,
The hand of death did sever,
Their memory, like the new mown hay,
Will linger round us ever."

In "Annals of a Quiet Neighborhood" there is this gem: "So, for my part," I said to myself as I walked home, "if I can put one touch of a rosy sunset into the life of any man or woman of care, I shall feel that I have walked with God."

Walking with God! What a strengthening, comforting, beautiful thought! God by our side, helping us, guiding us, leading us safely whether the way be smooth or rough. We cannot, perhaps, be like the mountains—grand, stately, magnificent, seen from afar and admired by the multitude, but we can be like the grassy dell—beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. The helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. Those are sweet lives which seek to remove obstructing thorns from another's rough path, and there is never a thorn removed from the path without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words, another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. It even seems to have the power of opening sightless eyes. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—*Christian at Work*.

A friend visiting in a minister's family where the parents were very strict in regard to the children's Sabbath department, was confidentially informed by one of the little girls that she would like to be a minister. "Why," inquired the visitor. "Because, so I could holler on Sunday."

The Ontario Evangelist,

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum In Advance.

T. L. FOWLER, - EVERTON, ONT.,
GEO. MUNRO, - ERIN, ONT.,
EDITORS AND PUBLISHERS.

All matter for publication should be addressed to
GEO. MUNRO, Erin, Ont. All remittances should be
sent to T. L. FOWLER, Everton, Ont.

Remittances sent by Post Office Order or Registered
Letter will come at our risk.

A red pencil mark here indicates that your subscrip-
tion expires with this number. Please renew promptly.

J. J. KELSO, JOB PRINTER, TOVELL'S BLOCK,
OPPOSITE THE POST OFFICE, GUELPH.
Job Printing of all kinds executed in first-class style and
at low prices.

JULY, 1887.

APOSTOLIC METHODS OF WORK.

The pure, simple, unadulterated gospel should be preached now as it was preached by the Apostles. There is no reason why it should not be so preached. We have what they preached set forth at large, and plainly in the New Testament. We have God's part in the great work, Christ's part, the Holy Spirit's part, the preacher's part, the sinner's part, explicitly stated, and so there need be no doubt in regard to these matters. We consider it of the first importance that all preachers should preach what the Apostles preached—no more, no less; and we believe that more than any other one thing that would tend to bring all together into one body.

Our purpose, at present, is to call attention to another matter, which thought of secondary, is yet of very great importance. It is to the methods followed by the Apostles in carrying out the commission. It will be conceded that they were the best possible under the circumstances. To hint the contrary would be to cast a reflection upon the Holy Spirit. It will also, we presume, be allowed that so far as may be possible, those methods should now be pursued. If so, it follows that so far as they are adopted so far will the work of any given man, or any given people, be successful, and on the other hand so far as they are ignored, so far will failure be the result, no matter how honest, and how zealous the man, or the people may be. There was such a thing as zeal not according to knowledge in the days of Paul, there is probably some of it in the world now. And we believe a preacher, or even a people, may comprehend clearly and preach fully, the gospel, and yet may never have observed closely the Apostles' methods of work, and so may be working at a great disadvantage. It is possible that many Christians have never thought upon the subject at all. We are persuaded that the plan of the Apostles were, in the highest degree, calculated to accomplish the desired end, and that, at least, in their great principles they were intended to be examples for all time, and that therefore we are bound to study them now, and follow them as well. In succeeding papers certain of their methods will be pointed out.

G. M.

NOTES.

Prof. W. F. Black has been engaged holding a protracted meeting for the church in Ennis, Texas. There were 45 additions up to June 24th.

Bro. J. L. Parsons, of Rushville, Ind., will visit Toronto about July 7th, and will be with the brethren on Denison Avenue over Lord's Day, July the 10th.

We learn from the Standard that the Annual S. S. Conventions in Missouri and Kentucky were largely attended, and very enthusiastic. The S. S. work is reaching large proportions among our brethren in the States.

This is what the Standard says in a recent number, and the Standard ought to know. It is a most encouraging, as well as "a marked change."

During the past few years our missionary conventions have undergone a marked change. Christian workers meet now to rehearse all that God has done with them, and to derive liberal things for the future. The age of talk is past; this is the age for work. Very little time is wasted in the discussion of parliamentary procedure; the objective point is the furtherance of the gospel. The banner of the cross must be set up in new territory; the boundaries of Christ's kingdom must be enlarged; the world must be evangelized.

Our readers will be glad to read the cheering report sent from Bro. Finch of the meeting held by him in Beaulieu, Dakota. We trust the brethren will not neglect his request that he should be informed of the names and addresses of any Disciples who may have gone to the North West.

We are glad to note that so many of the Sunday Schools observed Children's Day. Some small schools took up quite large collections.

It is a good thing to get the children interested in the great work of preaching the gospel to the heathen. The Sunday School in Alleghany, Pa., we believe, contributed this year \$277.50 to Foreign Missions.

The prevailing, if not the unanimous opinion seems to be that the decision come to at the Annual Meeting to make a specialty of Toronto was a wise decision. We have no doubt but the brethren throughout the Province will respond liberally and even enthusiastically to any appeal made to them to support that enterprise.

Here is a true saying from a late number of the S. S. Times, which Christians will do well to meditate upon:—

Every new privilege leaves a man either better or worse than it found him. It is so even with religious privileges; for familiarity with sacred things either makes a man more reverent or less reverent.

Our aged Brother, W. A. Stephens, of Owen Sound, was prevented from being at our Annual June Meeting on account of illness. Although absent, we were assured of his sympathy and of his earnest prayer in behalf of our Co-operative efforts. We are glad to be able to state that his health is improving.

We learn from the Standard that Bro. Erret, arrived safely in Cincinnati, June 21st, after an absence of five months. His "Letters of Travel" will continue for some time we judge; the last one was about Jerusalem. We hope he may be spared to us in vigorous health yet a good while, that he may have an opportunity of conveying to us some part at least of the impressions he received during his journeyings.

We are under obligation to Miss Lizzie V. Riöch, Hamilton, and to Miss Martha Culp, Beamsville, for good lists of subscribers to the EVANGELIST. Our friends will be glad to know that our paper is growing in favor with the brethren throughout the Province, and even with not a few beyond the boundaries of Ontario. Now is the time still further to extend its circulation.

We make a new departure this month in publishing a Supplement, and we make it for a good end. When you have read it, you will understand better, perhaps, than you did before how valuable was the work done by Bro. Lediard during the past year. Bro. Lediard's report merits, and we trust it will receive, the careful and candid consideration of the Disciples of Christ in Ontario.

We are informed that Bro. Silas Moot, who has been laboring for over two years with the Church in Welland, has removed to West Rupert, Vt. He is to preach for the church at that place. We are sorry to part with Bro. Moot. He has in the true spirit of Christian self-denial devoted himself to the work in Welland. We trust that the cause in Welland will not be allowed to languish. What provision is made for the further carrying on of the work there we have not learned.

We would call the attention of the brethren to the necessity of not only continuing to support Bro. Crewson in Muskoka, but also of sending him help. It is impossible for any one man to do what must be done in that field, if the good work already accomplished by Bro. Crewson is not largely to be lost. We must remember that there is strong competition even in that region. Bro. Crewson has done marvels already by the blessing of God. Let us not fail properly to sustain him and the work to which he has devoted so much labor.

From the last reports from Bethany we learn that Prof. W. H. Woolery has not accepted the presidency of Hiram College. The enthusiasm of the students was unbounded when they learned that their beloved professor could not be induced to leave. His work at Bethany during the few years he has been there has been highly satisfactory. The Trustees at their last meeting elected him President of the College. The prospects of the institution are now better than they have been for several years. Success to "Old" Bethany.

We were not able to give the names of the sisters chosen to manage the woman's work in our last number. Here they are now: President, Mrs. S. M. Brown, Warton; Vice-President, Mrs. W. B. Malcolm, Toronto; Treasurer, Mrs. Geo. Munro, Erin; Cor.-Sec'y, Mrs. McClurg, Lobo; Rec.-Sec'y, Miss Annie Kilgour, Guelph. These sisters will, no doubt, be heard from to good purpose. We invite them to use the columns of the EVANGELIST whenever they think they can thereby further their work.

We have often been told that the Disciples in Ontario are a miserly people. But we don't believe it nevertheless. On the other hand we are of the opinion that they are a liberal people. We believe that all that is required to secure large contributions from them is to place before them a good, definite object. We are bold enough to make the assertion that there are thousands of dollars in the hands of brethren ready to be devoted to the cause of Christ. But it won't be given in any hap-hazard way, neither should it be. Business men will only give largely where they think the returns will justify the outlay.

As indicative of what progress is being made in the direction of Christian union, we present the following clipping from the Presbyterian Review, of Toronto:—

A communication from the Provincial Synod of the Church of England was read (agreed to by both Houses), asking that a committee be appointed from the General Assembly with a view to taking steps that may lead to a closer union of evangelical bodies. After remarks by Principals Caven, McVicar and Grant, all of whom expressed themselves as exceedingly favorable to the proposed fraternal conference, the following resolution was unanimously adopted on motion of Principal Caven:— "The General Assembly of the Presbyterian Church in Canada, deeply sensible of the evils of disunion in the Church of Christ, and of their contrariety to the true ideal of the Church, as presented in Scripture, and especially in our Lord's intercessory prayer, has heard with lively gratification of the action respecting Christian Union, adopted by the Provincial Synod of the Church of England in Canada, at its meeting in Montreal in September last, and the General Assembly hereby appoints a committee to confer with any similar committees which have been appointed by other branches of the Church of Christ in Canada, and to report to the next meeting of the General Assembly. The General Assembly accompanies this action with the prayer that the spirit of wisdom shall so direct any endeavour to secure the greater manifested unity of the Church of Christ, that truth and charity shall be equally promoted thereby and the glory of the Church's Head advanced."

When one reads the above, and such like, it makes him wish that Alexander Campbell were yet alive. What have sixty years brought forth!

Our readers will observe that we make quite free with the columns of the Apostolic Guide. We presume that not many of them are subscribers to that excellent paper, and they will therefore thank us for giving them as many as possible of the good things we find in it. Here is some sound scriptural writing, which, of course, we heartily endorse:—

Again we are called on by a brother to answer the question, when a preacher is called by the church to serve it, what is he? "Is he preacher, teacher, evangelist, bishop or elder?" It is difficult to understand why this question springs up so often in different parts of the country, unless it be because there are preachers here and there who arrogate to themselves authority which is called in question. This appears highly probable from the fact that a certain class of preachers, and often very young ones at that, so young that they still wear their pinfeathers, are in the habit of publishing that they have "TAKEN CHARGE" of such and such a church. They are spoken of by one another as each "the preacher" or "the pastor IN CHARGE." Now a preacher who thus speaks of himself or of another, has not learned the alphabet of Christian phraseology; or, if he has ever learned it, he has thrown it away for the language of Ashdod. In the mouth of a Methodist preacher alone is such language in harmony with the facts of the case. Among men who take the New Testament alone as their rule of faith, the preacher who does not know just what he is when he is preaching for a time every Lord's Day to one congregation is not fit to preach there or anywhere else, until he learns who and what he is. But, for the benefit of some who are not preachers, we answer that no man can be an elder, bishop or pastor of a congregation without a formal election and appointment to the office, according to the Scripture method. Without such an election and appointment, a preacher who preaches for the same church, one, two, ten or twenty years, sustains precisely the same relation to it as if his stay was for only one, two, ten or twenty weeks.

CHURCH NEWS.

ERIN VILLAGE.—There was one addition by baptism at Erin Village June 17th.

BEAMSVILLE.—There were four more added to the church at Beamsville last Lord's Day—eight in all since the discussion began.

BAYSVILLE.—Had one baptism at Emberson last week and one yesterday at St. Mary's Lake, and better meetings here and in Ridout. I am better.

W. M. CREWSON.

MUNRO.—The last week was spent visiting among the members of the church at Munro. I preached each evening while there to large and attentive audiences. Three, hearings, believed and were baptized.

SHERWOOD.—I was at Sherwood on June 12th, and had good meetings. The morning meeting is held in the meeting-house at Sherwood, the evening meeting at Bro. Page's house, some four miles distant from S. We had fifty-eight persons present in the evening, and a good interest manifested.

MUSKOKA.—I beg to report good meetings in Brunel and East Ridout, and an improvement in Baysville. Had one baptism in Brunel last week at my regular appointment, and one this week at St. Mary's Lake. Both good additions to our strength in those places. I am improving in health and strength.

W. M. CREWSON.

SMITHVILLE.—The writer assisted the brethren at Smithville in a two weeks' meeting, beginning the last of May, which resulted in seventeen accessions to the church. The brethren were much encouraged. They are living in peace and unity with our much beloved Bro. Wardell at the helm. He is one of the good, true men, whose work will soon be done. Who will take his place?

W. D. CAMPBELL.
Beamsville, June 28th, 1887.

BEAULIEU, DAKOTA.—Our quiet little valley was cheered by a visit from Bro. A. H. Finch, of Portage la Prairie, which visit, though short, did much good. He was with us three Lord's Days, speaking three times each day as well as during the week. The result was that ten put on the Lord by baptism, and many more having been shewn the truth as it is in Jesus were almost persuaded. Some came to hear him who had not heard the gospel preached for years, and went away home to search for themselves to see if those things were so. Bro. Finch presents the truth so clearly and yet so simply that the youngest child can understand. There is a good opening here to build up the cause of the Master. Let us pray that the Lord will send laborers into His harvest.

PORTAGE LA PRAIRIE, MAN.—As announced in last EVANGELIST, I went to Beaulieu, Dakota Territory, to hold a meeting for a little, faithful band of nine, who, on the first Lord's Day in May, 1884, met and organized with eleven members, with Dan McLellan as Elder, and Dougald McLellan and John McKechnie as Deacons. They have continued so to meet every Lord's Day since. Of the original eleven, three have died, and Sister Sarah McLellan coming in their midst last January from Luther makes the number nine. I commenced preaching Saturday evening, June 4th, continuing till Lord's Day evening, June 19th. Immediate results—ten confessed their Saviour and were buried with Him in baptism and raised to walk in newness of life, and two were added by relation. This brings their number up to twenty-one. This is the first and only response we have had to our request that the Eastern churches send us the names and addresses of members who have moved "out West." Come, brethren and sisters, speak out, there may be many more bands like this which we are ready and willing to help to the best of our ability.

A. H. FINCH.

June 23rd, 1887.

GUELPH.

Your readers, no doubt, remember that special services were to follow the annual meeting, which was held in this place. These services were brought to a close last Monday night.

Bro. Cobb during his visit preached thirty sermons; all these were, in my opinion, excellent gospel discourses, replete with ideas, which tended to arouse in the unconverted a sense of their lost condition and a desire for a Saviour, and in those who were already members of the Body of Christ a greater zeal to do the Master's will, and to propagate His cause, not only by a godly walk and conversation, but also by using the talents which God has given them.

During the meetings nine made the good confession and were baptized.

A good interest was maintained throughout the entire meeting. The brethren are much encouraged and strengthened and feel that an indelible impression has been made upon the people here by the kind, clear and forcible manner in which Bro. Cobb presented the gospel in all its apostolic simplicity and grandeur.

To say that the meetings were enjoyable and profitable does not half express it; the only way to realize the effect upon one is to have just such a series of meetings.

M.

Guelph, July 2nd, 1887.

THE BEAMSVILLE DEBATE.

The discussion which began on the 15th and ended on the 21st of June is now an event of the past.

The following are the propositions discussed: 1. In Christ's commission to the Apostles he commanded immersion.

Affirmative—Elder J. S. Sweeney, Disciple of Christ, of Paris, Kentucky.

Negative—Rev. T. L. Wilkinson, Methodist, of Parkdale, Toronto.

2. The infant children of believers are proper subjects for Christian baptism.

Affirmative—T. L. Wilkinson.

Negative—J. S. Sweeney.

Mr. Sweeney, after a few preliminary remarks regarding the propriety of debates, launched into his subject. He clearly defined his position on prop. 1, and stated that to baptize in the commission meant to immerse and nothing else.

He then quoted from the "Harding and Wilkinson Debate" to show that his opponent granted that *Baptizo* meant immerse in the classics, but had a different meaning in the New Testament. Mr. Sweeney agreed with the first part of this statement, but differed from the second part; he said that if the Saviour had used the word out of its ordinary meaning, He would have made it plain that He did so.

Mr. S. then took up the cases in the New Testament where baptism is spoken of, and showed that if we give any other meaning than immersion we do violence to the passages, whereas immersion complies with all the conditions and circumstances mentioned.

Mr. Wilkinson, in his reply, said there were hundreds of cases outside the Bible where *Baptizo* did not mean immerse, but he admitted that its primary meaning was to immerse; he then said that to immerse means to put in but not to take out; also that immersion always resulted in death; that baptism is the result, and that there are countless modes of performing it. He then spoke of verbs of specific action and verbs of generic action, and said that *Baptizo* belonged to the latter class.

Mr. Sweeney said that those who preached under the commission were men of sense and knew enough to take those baptized out without being told to do so; furthermore, he said that, using the same logic, those who sprinkled and poured should keep on doing it eternally, for there was nothing in the words sprinkle or pour to tell them to stop.

He also showed that *Baptizo*, instead of being a verb of generic action, was a verb of specific action; this necessarily left Mr. Wilkinson without a foundation for further argument.

Mr. W. defined baptism as a washing, as a cleansing.

Mr. S. showed that to baptize was something the preacher was commanded to do; then asked "Does the preacher wash?" Washing was the result of the baptism, and not the baptism.

Mr. W., in his discussion of prop. 2, made use of the usual modes of reasoning employed by paedobaptists, also of some low since abandoned by all those who make pretensions to scholarship.

He reasoned that children were in the old covenant and received the seal—circumcision—of that covenant; that they were in the new covenant and therefore should receive the seal—baptism—of the new. He said that Peter's answer on the day of Pentecost was the covenant of redemption, and that it included children, and that our Saviour in the commission said "go preach the Gospel to every creature, etc.," that a child was a creature and therefore should be baptized.

Mr. S. showed that Mr. W. neither proved by precept nor example that children should be baptized; that infant baptism was not mentioned in the Scriptures; that the promise of circumcision was a promise of land; that the covenant was in the flesh; that baptism was never called a seal; that if children should be baptized because they were creatures, then the lower animals, drunkards, liars, murderers, etc., should be baptized.

Mr. W. said nothing, and said it well, which defended infant baptism much less authorized it.

Both disputants stated that their object was to further the cause of Christ; whether such will be the result remains to be seen.

The large audiences, good order and excellent attention which were maintained throughout the discourses tend to show that the people desire the truth and want something more than mere scholastic theology and pulpit oratory.

The Sunday services in the Disciples' Chapel were very interesting. Mr. Sweeney preached in the morning—subject, Faith. At the close of the sermon there were two confessions. Mr. [Name] of Rodney, preached at the afternoon

service, when there was one confession, and those who made the confession in the morning were baptized. In the evening Mr. Sweeney again preached, when the invitation was given, one came forward and confessed faith in the Saviour.

Dr. Talmage, of Tonawanda, preached to a large audience on Wednesday evening.

Beamsville, June 22nd, 1887.

FOREIGN MISSIONS.

OFFICIAL NEWS FROM THE FOREIGN SOCIETY.

The Executive Committee met in Room 55, Johnston Building, Cincinnati, Ohio, June 20. The report of the Corresponding Secretary was read and filed.

Finances.—The receipts for the month amounted to \$6,958.06; the disbursements to \$3,138.35.

Conversions.—The following were reported: A. Martin, 6; H. S. Earl, 9; J. M. Van Horn, 10; C. E. Garst, 2.

Buildings Needed.—The work in Turkey and in Denmark is seriously hindered by the lack of suitable chapels. The missionaries are compelled to take such buildings as they can get. Some of them are very inferior, and are in undesirable streets. In some instances a stable is the best building that can be secured. In Marash Bro. Karagiozian preaches in cemeteries, in open places, in stables where donkeys bray when the disciples sing or he preaches. The audiences laugh at the scene, and no wonder. The good and brave man does the best he can. He is not gloomy or disheartened, but he wants better facilities for carrying on the Lord's work, and he is justly entitled to them. There are rich men who could give him a chapel without taxing themselves beyond their ability. There are wealthy churches that could build a chapel in any one of these fields, and be the richer and the happier for it. Are there not those who will respond to such call?

More Money Needed.—The receipts thus far this year are an improvement over those of last year for the same months. The missionary spirit is unquestionably spreading. But the appropriations are growing also. The rigid economy of the Board cannot prevent this growth. While many churches and individuals are doing admirably, very few are doing all they are able to do. Nine-tenths are doing nothing. In view of these facts, it can not be said that we are doing our whole duty. The Executive Committee, with a view to increase the revenue of the Society, arranged to send Geo. T. Smith, E. T. Williams and F. E. Meigs out among the churches for two months. Their work will be to inform the people concerning the Society and the field, and to solicit subscriptions. The missionaries to China need a home. This will cost about \$5,000. The special aim of Brothers Williams and Meigs will be to secure funds for this purpose. They have given themselves and their families to this work. It is but reasonable that they should have a home in which to live that will be healthful and pleasant.

Timothy Coop.—The committee appointed at the last meeting to prepare a suitable notice of the death of this eminent servant of God, reported as follows: "While we are profoundly sensible of our great loss, we desire to place on record words that in some measure express the affectionate reverence and regard in which we held the character and shall always hold the memory of the deceased. That the cause of Foreign Missions lay near his heart was evidenced by the liberal manner in which he contributed to its support. His direct contributions to our treasury exceed thirty thousand dollars (\$31,803.59), his indirect contributions probably amount to a still larger sum. We thank God for the rich inheritance of his memory, and from the stimulus of his example will gather new courage for the work entrusted to us." Timothy Coop was by far the most liberal contributor that the Society has ever had. He gave year by year as the treasury needed. He left a bequest of five thousand dollars to carry on the work after his decease. May his consecrated example lead scores of rich men to give as cheerfully and bountifully to the furtherance of the gospel.

A. McLEAN, Cor. Sec'y.
Box 750. Cincinnati, O.

For six years after the missionaries entered Kioto, Japan, they could find no place in which to teach the Word of God except their own houses. Last year at the tenth anniversary of Kioto Training School the governor of the city, the governor of an adjoining province and other officials sat upon the platform, interested spectators.—Pres. Review.

Those who are opposed to foreign missions should remember that had it not been for foreign missions we to-day would be heathens. The question is often asked, will it pay? The answer is found in the following figures: Sixty years ago the first missionary entered Madagascar, to-day there are 1,200 churches, with 71,585 communicants; 802 schools, with 13,924 pupils. The natives give for the support of the gospel \$20,000 per year. All this in this Island alone, to say nothing about the many other mission fields.—Morgan Morgans, in Standard.

Contributions from Ontario to Foreign Missions since last report:—S. S., St. Thomas, \$12.10; S. S., Warton, \$5.70; Church, Bowmanville, \$17.80; Geo. McGill, do., \$10.00; S. S., do., \$8.20; R. Windatt, do., \$10.00; S. S., Erin Village, \$11.54; S. S., Walkerton, \$5.00; S. S., Acton, \$4.00; Gilbert McArthur, Executor, Stayner, \$40.00.

PRESENTATION TO MR. AND MRS. HUGH BLACK.

A pleasing and happy gathering took place at the home of Mr. Hugh Black, the popular well known and esteemed Clerk of Eramosa, and Mrs. Black, on the evening of the 17th of June, it being the occasion of their silver wedding. A few days previous to the event it became known to a number of their friends that the anniversary was at hand, when they conceived the idea of giving this worthy and esteemed couple a surprise, and a genuine surprise it turned out to be. But had it not been for the kindness of a good friend who intimated to Mr. and Mrs. Hugh Black that they had better remain at home during the evening as some friends might call, they in all probability would have been absent. The idea of the surprise needed only to be suggested to be carried out to a successful issue. In spite of the heavy rain which fell on Friday evening after the hour of eight o'clock, carriage after carriage began to arrive until over a hundred friends laden with baskets filled with all sorts of good things took possession of their pleasant and happy home. After considerable time was spent in pleasant conversation Mr. T. L. Fowler, of Everton, on behalf of their friends, read an address to Mr. and Mrs. Black, and at the proper time a veil was lifted from a table upon which was placed a beautiful silver tea service and other useful articles of silver, the gift of the friends and neighbors of Mr. and Mrs. B. in the country and city.

The address read as follows:—Dear Mr. and Mrs. Hugh Black—You will excuse us for the unceremonious manner in which we have this evening invaded your home, but we assure you it is not with evil intent, but having learned incidentally that this seventeenth day of June, in the year of our Lord eighteen hundred and eighty-seven, is the twenty-fifth anniversary of your wedding day, we have come to assist you in celebrating so important an event.

You must also excuse your friends and neighbors if during the past years they have observed your manner of life and deemed it worthy of special recognition.

It is proper to state that the absence of your many friends and relatives at a distance, and many also in the township, is due to the fact that it was known by us that this was the twenty-fifth anniversary of your wedding but a few days ago.

While we are not all of us able to go back over the span of a quarter of a century and recall the happy event which was then the consummation of earthly bliss—an event the most important after your birth and none more important since—an event which brought to each of you a new existence and changed the current of your lives—yet we are all able to congratulate you upon the many blessings of your married life.

While we have not the time in this address, neither would it be prudent in us to refer to your many excellencies of heart and mind, yet we trust you will allow us to congratulate you upon being so blest and so fortunate in your family, that you have been made the recipients of a goodly amount of earthly possessions and that you have reached the noon of life so hale and vigorous. With your consent we congratulate ourselves also, in having you as our friends and neighbors.

We bear with us upon our hearts not only our hearty congratulations in regard to your past lives, but our best wishes for your future.

It is not simply our wish, but our earnest prayer, that the same strong arm which has so bountifully blest you in the past, may continue to do so in all time to come, and that the Lord may grant you many days of usefulness here, and in the world to come life everlasting.

We trust you will now accept at our hands in honor of this event—your silver wedding—these articles, as a token of the esteem in which you are held in this community, and we hope they may be as pure and genuine as the lives of those to whom presented.

Signed in behalf of your many friends,
THOS. L. FOWLER.

Eramosa, June 17th, 1887.

Mr. [Name], in replying, said that he was entirely taken by surprise, that he felt utterly unable to give an expression of his gratitude to the many friends who had called that evening, and given such a tangible and genuine expression of their kindly and good wishes. He did not know what he had done during the past twenty-five years to merit this kindness at the hands of so many friends. He thanked them in behalf of his wife, himself and family for their token of goodwill and friendship, and hoped that he would be able in the future to live more worthy of their esteem and friendship. He closed a feeling speech by again thanking his friends not only for their presence but for the expression of goodwill and kindly feeling which they evidenced both in the address and the valuable gift they had so generously given, and hoped they would heartily enjoy themselves together.

A splendid repast furnished by the ladies of the neighborhood was served to all present, after which Mr. Fowler acting as chairman called upon Miss Bessie Parkinson for a reading which she gave in excellent style. Short and appropriate addresses were delivered by the chairman, John McKinnon, John Stewart, Dr. Dryden, J. W. Kilgour, Guelph, A. P. Cobb, of Illinois, H. Hortop, Ed. Tolton and Wm. Towell, all of whom expressed their pleasure at being present and at the esteem in which the host and hostess were held for their genuine and moral worth.

At an early hour a most pleasant and happy gathering was brought to a close by singing the doxology, and prayer.

The silverware was purchased at the jewelry establishment of Mr. G. D. Pringle.—Guelph Mercury.

OBITUARY.

ABBOTT.

On the 26 ult., not unexpected, Sister Martha Black, wife of Bro. Wm. Abbott, entered peacefully into rest, in the 76th year of her age.

She was born in Belfast, Ireland, in 1811, and came to this country when about seven years of age. In 1837 she was united in marriage to Wm. Abbott, and was to him a helpmeet in the truest sense of the word. They hewed for themselves in the Township of Eramosa a beautiful and valuable home, upon which they lived up to about one year ago, when they left the farm and moved to the City of Guelph, where the deceased received at the hands of her daughter, Mrs. Geo. Butchart, every attention.

A family of twelve was the fruit of their union, seven of whom are dead.

She early in life corrected her religious views, changed her religious affiliations, and became an active member of the Church of Christ in Everton.

For patience and Christian zeal she had few equals, and having the advantages of a good education she was a great help both to her family and to the church. Her exemplary life is a stimulus to right living to all who were fortunate enough to know her.

She is now enjoying the presence of her Lord, which is to her far better than the enjoyments of this life, but while it is gain to her we feel keenly that we have lost a "mother in Israel."

May he who was her partner in life realize that the separation is only for a short time, and that the pathway upon which he for many years has been travelling will soon end in the Paradise of God.

THE PAPER FOR EVERYBODY

THE BUSINESS EDUCATOR

is a handsome Eight Page Monthly, giving lessons in

Writing, Arithmetic, Letter Writing, Book Keeping, Mensuration, Business Papers, &c.

NICELY ILLUSTRATED.

Every young person should be a subscriber. Subscription price, 50 cents per year; 3 months on trial, 10 cents. Specimen Copy free to any address. Mention the Evangelist.

C. A. FLEMING,
Owen Sound, Ont.

SELECTIONS.

WHERE WAS HIS HEART?

A wealthy man on being asked by a friend to give something to the cause of Christ, finally gave *one hundred* dollars, remarking that that was all he could really spare. A few moments later he called the attention of this same friend to a picture on exhibition which he said he had nearly made up his mind to purchase for *fifteen hundred dollars*.—*Medical Missionary Record.*

LIKE MOTHER.

We have all read and been touched by the story of the little boy who told his mother that when he grew up he was going to marry a lady just like her. I think the following incident is equally touching and beautiful.

Little Arthur B—, a three-year-old child, was watching his mother at her household work, and looking up affectionately at her, remarked:

"I hope I'll grow up to be a lady!"

"Why," said the mother; "do you like ladies better than men?"

"Ye-es" was the answer.

"Well," said his mother, "if you grow up to be a man perhaps you can get some nice lady to come and live with you; that is the way men do."

He looked up with a very bright face, and said:

"Well, 'oo come and live with me when I am a man."

CLEAN INSIDE.

When the first missionaries to Madagascar had converted some of the Islanders there, a Christian sea captain asked a former chief what it was that first led him to become a Christian. "Was it any particular sermon you heard, or book you read?" asked the captain.

"No, my friend," replied the chief, "it was no book or sermon. One man, he a wicked thief; another man, he drunk all day long; big chief, he beats his wife and children. Now, thief, he no steal; drunken Tom, he be sober; big chief, he very kind to his family. Every heathen man gets something inside of him which make him different; so I become a Christian, too, to know how it felt to have something strong inside of me, to keep me from being bad."

Now that old chief had the right idea of Christianity. He had something new and strong inside of him. He had a new motive; it was the desire to be true and pure.

At one of the ragged schools in Ireland, a minister asked the poor children before him, "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up and said, "Please your reverence, it is to be clean inside." Could anything be truer.—*W. M. Newton.*

NO COMPROMISE.

On the burning question of "Organic Christian Union," to which so much attention is being given in current religious discussion, many sensible things are being said as to the desirability and necessity of the oneness of God's people. We are sorry that the same cannot be affirmed of much that is being written on the more practical question of the basis on which this union should be consummated. The *Church Union*, for instance, addressing itself to the difficulties in the way of the organic fusion of the churches, proposes to harmonize Baptists and Pedobaptists, by an agreement to "apply water to young children, under the name of dedication, leaving the matter of further washing to the consciences of those observing, and thus the conscientious scruples of both sides will be respected." "The only condition," it adds, "seems to be the acceptance of this plan by the Baptists." While the Baptist is making up his mind to reject this scheme as a virtual displacement of the scriptural baptism with a compromise that nobody recognizes as the Christian rite, the *Herald and Presbyter*, as a representative of the Pedobaptist camp, sharpens his pencil and writes: "It occurs to us that Presbyterians will have something to say before their baptismal service is abandoned for a dedication, which means practically nothing" The truth is, these flimsy compromises on baptism please nobody, and contribute nothing to the cause of Christian union. The baptism which goes into a true basis of union among Christians, must be the one baptism of Paul, plainly taught in the Scriptures, and acknowledged in all ages of the church's history by universal scholarship. Compromises do not last, because a question is never settled until it is settled, right.—*F. L. Holy, in Guide.*

The two bonds of friendship are the right of silence and the duty of speech.

Our beloved must be his own mirror. None but Jesus can reveal Jesus.—*SPURGEON.*

When Christ abides in a human heart, he is in it as an immortal hope.—*Pres. Culross.*

Good temper, like a sunny day, sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude.—*Irving.*

All impatience of monotony, all weariness of best things even, are but signs of the eternity of our nature, the broken human fashion of the divine everlastingness.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.

There are some persons who never succeed, from being too idolent to attempt anything; and others who regularly fail, because the instant they find success in their power they grow indifferent, and give over the attempt.—*HAZLITT.*

Praise, like gold and diamonds, owes its value only to its scarcity. It is therefore not only necessary that wickedness, even when it is not safe to censure it, be denied applause, but that goodness be commended only in proportion to its degree.

Stowell Brown dreamt one night that he was listening to Dr. Maclaren, and was most miserably disappointed. "No wonder," wrote Brown next morning in his journal; "the sermon was, of course, my own." One day a certain cotton broker told Mr. Brown, with great relish, the story of a wretched squabble in a Baptist chapel at Wisbech. He was no professor, could not think of being one when professors act so. A week or two after this very broker bolted to Spain to escape prosecution and penal servitude for fraud.

Of the second edition of 120,000 copies of Salkinson's Hebrew New Testament, just printed at Vienna, 100,000 have been bought by a generous Scottish donor, who requests that they may be distributed among Hebrew-reading Jews all over the Continent. Hundreds of rabbis have undertaken to circulate the book, very few having any objection to read the New Testament. Dr. Lichtenstein, one of the most learned and influential of the Hungarian rabbis, has startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. He professes to remain obedient to the Mosaic dispensation while recognizing Christ as the Messiah.

The common people are the coming people. The bottom of society is moving upward; and what a commotion it is making throughout the civilized world! But let us keep our souls with patience. There can be no millennium until the lowest strata of society becomes self-helpful and self-asserting, intelligent and religious. A blind Samson is a dangerous fellow to have around—dangerous to himself and to others. We must somehow give sight and conscience to this Samson who is groping and stumbling perilously near the pillars on which our civilization rests. There is one grand, restful thought. Providence has arranged matters with infinite wisdom: *the intelligent selfishness of the Upper Ten is on the side of the lower millions.*—*The Voice.*

One writer in the *Independent* says the cause of Christ may be greatly advanced by lessening the divisions in His church. How true this statement is! Yet thousands of professed followers of Christ are increasing these divisions in many ways. No oneness can come to the nominal church, until all party names and party creeds and party politics are buried in oblivion and the divine name and the creed and the one body received to the exclusion of all else. Where must this work begin? In each person who claims to be a disciple of Christ only. Thus a little leaven will leaven the whole lump. Let each one who is striving to gain eternal life ask himself, if he wears and glories in any other name than those given to *Christ's followers* by the Holy Spirit; if he believes in and trusts in Christ as the Divine creed; if he is in that body of which Christ alone is head and to honor that name, to glorify this Christ and build up this body, are the chief end and aim and object of his living. Should he affirm these things, he is working for union.—*Texas Christian.*

ONLY ONCE We often think of the story of the good old Quaker brother, who was noted for his industry in improving every opportunity to minister to his fellow-men, in words and deeds of kindness. When inquired of concerning this, his reply was in effect: "Friend, I am a pilgrim, and shall pass this way but once. I must do all that I can to make the path bright, for I can not come again to do what I may leave undone now." Ah, what a different world this would be if all remembered this, and did accordingly! "Only once!" Think of it, fellow pilgrims, we shall not pass this way again. Now we must sow the good seed, speak the kind word, and render the service; there will be no next time to go through this world. And may God keep all His people in remembrance that they go this way only once!—*N. E. Evangelist.*

Over two hundred and fifty languages and dialects are now the chariots to bear the wonderful words of life to the ends of the earth. What were rallying points in 1820 became radiating points a half century later; and pagan nations which, at the beginning of the century, were the slaves of vices that were eating away their own vitals, now, themselves evangelized, reach out a hand to help and save their pagan neighbors. India is now a starry firmament, sparkling with missionary stations. Turkey is planted with churches from the Golden Horn to the Tigris and Euphrates, and the cross is beginning to outshine the Crescent. Syria educates young men and women in her Christian schools, seminaries and colleges, and from her consecrated press scatters throughout the dominions of Mohammed the million leaves of the tree of life. Japan strides in her "seven-leagued boots" toward a Christian civilization, and with a rapidity that rivals apostolic days. Africa is girdled, crossed, penetrated by missionary bands, and is drawing to itself the wondering gaze of the world. Polynesia's thousand church spires point like fingers to the sky, and where the cannibal ovens roasted the victims for the feast of death, the Lord's table is now spread for the feast of life and love.—*Crisis of Missions.*

TEMPERANCE.

A saloon can no more be run without using up boys than a flouring-mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors?—*Christian Instructor.*

It is reported that a manufacturer in Rhode Island recently paid his workmen \$700 on Saturday in bills which he had secretly marked. On the following Monday \$450 of these bills were deposited in the bank by saloon keepers. No plan of labor reform can do much for men if more than half their income is to go for liquor.

The above is a sad fact, but we fear it is a statement that may be verified in many of our cities. The saloon men certainly have no right to complain of their share of the poor man's earnings. Surely this state of affairs cannot forever continue. The vengeance of a just Jehovah will certainly be visited on the great iniquity of the saloon!—*The Guide.*

Another bloody crime is recorded at Bridgeton, N. J. Frank C. Smith, a talented young lawyer, who has been prominent in prosecuting the liquor men of South Jersey, was recently assaulted by three men and beaten until he was unconscious. Such methods will surely defeat, more quickly than anything else, the liquor dealers' traffic. There is too much of what is just and right innate in our constitution to have any sympathy with such brutality. If the "blood of martyred Christians was the seed of the Christian Church," the blood of martyred temperance men will likewise spring up, bearing fruit an hundredfold, to the utter discomfiture of the whiskey dealer, and to the great and permanent success of the temperance cause.—*The Guide.*

It is a common assertion among liquor advocates that Prohibition doesn't prohibit. The *New York Evening Post*, an advocate of restrictive temperance legislation and a strong opponent to Prohibition, gives in a recent issue some curious figures bearing on the relative efficiency of restrictive and prohibitory legislation. Its conclusion is that the arithmetic of the question indicates that high license has had the effect to reduce the number of liquor sellers, while Prohibition on the other hand, has had the effect in one instance, to increase their number, and in none, to greatly reduce it. The professed friends of the temperance reform, who join with liquor advocates in making assertions of this

kind, pay the public the compliment of taking it for a fool. Does any body suppose that these whiskey men are such flats as to oppose and hate a measure which will increase their business? What a wonder it is that the whole craft in the United States did not cast a block vote for St. John and thus bring in the millennial dispensations of Prohibition when every man shall know whiskey and all shall drink it from the least to the greatest to the vast increase of the revenue of the traffic. It is the unanimous testimony of those who have visited, or who live in Prohibition States and cities, that the open saloon has disappeared, that drunkenness and crime are vastly diminished, and that what drinking there is, takes place on the sly in secret corners and in drug stores, under the false pretense of sickness.—*Guide.*

SHAME!

Recent developments in England have brought to light some startling facts which compel, in the name of consistency, a large portion of English speaking Christendom to stand with sealed lips and downcast eyes in the presence of the infidel accuser. The secret is out and the melancholy fact is published to the world, that the established church, known as the Episcopal church in this country, owns two-thirds of the public house property in Great Britain, and many of her brothels. The largest portion of the money that flows into the coffers of the church is placed there by the hands of saloon keepers, as the proceeds of the accursed liquor traffic, and *this fact is known to the authorities of the church!* The plea of vested interests and revenue is at the bottom of this gigantic iniquity. The church cannot afford to sacrifice such a fruitful source of income if it does damn more souls than she with all her ecclesiastical machinery, is able to save. If Punch desired to get up a cartoon on the subject, a Lord Bishop dressed out in full canonicals, offering the world a Bible with one hand and a glass of rum with the other, would not be an inappropriate representation. The world steps up and pays down its money for the rum, and the proceeds thereof, after keeping the bishop and the saloon keeper, go to pay for the Bible. Almighty dollar! how potent is thy charm, how complete is thy reign, how powerful is thy sway, how supreme and overmastering is thy dominion, that a church, claiming to be *the church* to the exclusion of all others, should prostitute thee by offering incense to Bacchus and sacrifice to Belial! Is this one of the signs of apostolicity to which this proud ecclesiasticism lays such emphatic and arrogant claims? We blush alike for its impudence and its rottenness.—*The Guide.*

A UNIQUE WORK ON CANADIAN TOPICS.

Mr. Erastus Wiman, President of the Canadian Club, writes to the editors of this paper as follows:

"It is the intention of certain members of the Canadian Club, in New York, to issue, in the form of a beautiful book, the papers which have been delivered before the Club during the past winter by prominent parties, together with those which are to be delivered during the remainder of the season."

"These papers will include a speech on 'Commercial Union,' by the Hon. Benjamin Butterworth, member of Congress, who is said to be one of the most eloquent men of that body. A remarkable production by Prof. Goldwin Smith on 'The Schism in the Anglo-Saxon Race.' A paper by Dr. Grant, of the Queen's University, on 'Canada First.' One by J. W. Bengough, Editor of *Toronto Grip*. By Mr. Le Moine, of Quebec, on 'The Heroines of New France.' By J. A. Fraser, 'An Artist's Experience in the Canadian Rockies.' By Edmund Collins, on 'The Future of Canada.' By Professor G. D. Roberts, of Kings College. By Geo. Stewart, Jr., of Quebec. By the Rev. Dr. Eccleston, on 'The Canadian North West.' By John McDougall, on 'The Minerals of Canada.' And by the Editor, G. M. Fairchild, jr., on 'The History of the Canadian Club.' The work will also include extracts from the speeches and letters of the President."

"The book is to be issued in beautiful style, at \$1 per copy."

"A great many Canadians will doubtless desire to possess themselves of this rare compilation, and, by purchasing copies, indicate the interest which is manifested throughout Canada in the attempt of the Canadian Club to lay before Americans the resources, advantages and attractions of their native country."

"Parties desirous of obtaining copies can do so by enclosing the price of the book to James Ross, Canadian Club, 12 East 29th Street, New York."

SUPPLEMENT TO THE ONTARIO EVANGELIST.

ERIN and EVERTON, ONT., JULY, 1887.

EVANGELIST'S REPORT OF HOME MISSION WORK IN ONTARIO.

READ AT THE ANNUAL MEETING IN GUELPH,
JUNE 4TH, 1887.

I commenced my visits to the churches in August, 1886, and in the seven months following I visited forty-five congregations, usually spending two or three days with each, and occasionally making longer stays, as for instance, two weeks in Toronto, and one week each in Welland, Glencairn and West Lake.

During this seven months I preached almost every night except Saturday, and on several occasions on that night also.

As my visit to each church was necessarily short, I did but little work likely to lead to additions—only fifteen confessing the Saviour in the different meetings. My main teaching was along the line of Christian duty, and I gave much prominence to (1) Our responsibility as a people in spreading the gospel; (2) The need of more preachers; (3) The need there is for developing the talents of our young men and encouraging them; (4) The need for a larger and more systematic liberality.

Very much interest was taken in these discourses, especially those referring to the question of money, and to the encouragement of our young men. This interest was truly refreshing and made talking, on what I feared would prove an unpleasant subject, not only easy but a pleasure.

While visiting the churches I took the opportunity of enquiring about a number of things, with, as far as I could get them, the following results, and I submit them as fairly reliable.

The total number of Disciples in Ontario, in the congregations, is about 3,500 with possibly 500 scattered members, making in all about 4,000. Beamsville, Everton, Meaford and Erin Centre being the largest congregations, and having each about 150 members.

Twelve preachers are giving their *whole* time to 18 churches, while three only are giving their *whole* time to more general work. Thus there are only 15 preachers who are giving their whole time to the work in Ontario, and these are not all entirely supported.

In many of the churches the teaching and preaching are done almost exclusively by the elders, many of whom are grown old in the work. It is rare to see young men sharing in the public services of the church, a thing much to be deplored and for which a speedy remedy should be found. Denison Avenue, Toronto, has more than any other congregation I have visited, there being some twelve or fourteen men of varying ages who can and do take part of the services.

Of Sunday Schools we have about 27 with some 1,400 children receiving instruction. Everton, Bowmanville, St. Thomas and Meaford having the largest attendance, Meaford heading the list with 130 scholars.

About 26 churches, *only*, have prayer meetings during the week, while 30 have only one meeting on the Lord's Day with neither prayer meeting nor Sunday School; prayer meeting and Sunday School go together in nineteen cases out of twenty-seven.

A new feature of the work and an important one is the interest taken by our sisters in missionary work. We have "Women's Mission Bands" in connection with the churches of Guelph, Everton, Wainfleet, Lobo and Toronto. Their zeal and energy will be productive of much good in quickening our interest in the spread of the gospel, both at home and in foreign lands, and is even now doing not a little in *provoking the brethren* "to love and good works."

Our church property consists of 45 meeting houses, valued at \$62,000.00, almost free from debt. The most valuable are St. Thomas and Beamsville, possibly worth about \$5,000.00 each; Meaford is building a new house of almost equal worth.

During the past year we raised nearly \$9,000.00 for the support of the churches in the Province, and for missionary work, both home and foreign, about \$2,500.00, besides many gifts to both

home and foreign work from individuals of which this takes no account. It would be safe to say that at least \$12,000.00 was spent last year for all purposes, being an average of \$3.00 per member per year.

A cheering fact is, that many of our churches are manifesting a zeal and activity quite refreshing, giving promise of much future good; and a disheartening fact is, that some few seem to have passed the point for making an effort, and will probably cease to exist or be carried on with great difficulty and at great disadvantage.

Now for a few observations.

The number of Disciples in the Province is less than I had been led to expect. The cause is not far to seek. *There are too few preachers of the gospel and too little preaching.* Thirty of our churches have only one meeting on the Lord's Day, and that presents but little opportunity for preaching the gospel to the unconverted, for two reasons: (1) It is the meeting for worship and teaching the children of God, and (2) There is an absence of the unsaved at these meetings. The evening service gives the best opportunity for preaching the Word, and such a meeting should be held if possible.

Another thought in this connection—I cannot help noticing how few attend our meetings, outside our own families and immediate connections, and how few unite with us from the world even in our most successful meetings. For some reason we are not successful in reaching the world with the gospel. I suggest that our meetings could be made much more interesting, without any departure from New Testament example. Better singing, a heartier welcome, more pressing and personal invitations, a better attendance of the members of the church themselves, and above all a fuller presentation of Christ as the sinner's hope, and his all and in all. Not preaching the conditions of salvation less, but the salvation itself more, making "Christ and Him crucified" the theme always.

Our strength can only be maintained and increased by the addition of new members. To maintain our own spiritual life is only one part of our duty; to save others is the other part. Deaths and removals are always going on. A church of a hundred members ought to have at least thirty additions per year to maintain its ground, and more than that to enlarge its usefulness.

Now this calls for preaching. Who shall do it? Preachers you say. Where are they? The material for scores can be found in this Province, but they need both training and encouragement. The first step to a fuller preaching of the gospel by us, must be the encouragement of our young men in the congregations, a simple invitation from the platform, "If any brother has a word of exhortation there is now an opportunity," is not enough by any means; speak to them personally, plan the service for them, take them on the platform, and then let the elder men stand aside and give them an opportunity; don't criticize unkindly, but praise them wisely, and, as often as possible, let them see and feel that they are necessary to you in this great work, and that the future depends largely on *their* zeal and faithfulness.

But we want a fuller training for our young men than the congregations can give. We need educated men, and this is no new demand. It was *always* the demand. The teachers of fifty years ago were intellectually and educationally in advance of the congregations they taught, and that is precisely what we need to-day. Many of us never had these opportunities, and we are behind, and our usefulness is lessened thereby. We can only do the best we may, with our limited acquirements, but we want our younger men to be better equipped and more influential for good than we are. At present we are not able to do much for these young men but encourage them by kindly words and by a hearty appreciation of the sacrifice they are making in obtaining this needed education. I suggest that an expression of sympathy and encouragement from this annual meeting to such young men, would help and cheer them, that a willingness and an endeavor on the part of this co-operation to assist them to enter the field when they are ready to

do so, would greatly strengthen them, and that the employment of them by the churches, during their vacation, in some fields where they could be useful, would be a wise and profitable step, both for themselves and for the congregations who secured their services. If it were possible to select such a preacher for the city of Toronto as could gather the young men who attend our University there, and by occasional classes and lectures keep them together and help them on in this grand work, we would then have a training college on a limited scale, and an inducement to our young men and a help to the cause in this great city. I do but suggest these things, hoping there will be opportunities to consider them more fully.

A word about our Sunday Schools. We have only 1,400 children receiving instruction in our S. S. The church that gets the children will get the young men and women, and will be the strong church of the future. Moreover, many of our children are getting their religious training in other schools, because we have none of our own. They will eventually become members of the churches that trained them. If you have no S. S., then start one and that at once. Train your own children at least; there is no work that brings a larger return than this.

A word about prayer meetings. Only 26 churches have prayer meetings, not a very good showing. Every real, live church will feel the necessity of coming together for prayers; it is a source of strength. In the country they can be held from house to house with good results. Use the sisters more in the prayer meeting, at least to pray and read; they can do grand service there, without violating the apostolic prohibition. It is a stepping-stone in the week; a place where the active and spiritually minded are found. You can measure the working force of the church by its prayer meeting.

Now a closing word as to our liberality and our system of raising the money we need. I have come to one conclusion, it is that we are not lacking in the *spirit of liberality*; but for want of thought and care we are negligent in carrying it out. We have too many systems, and bad systems at that. Each church has its own peculiar plan (and peculiar enough it is sometimes) for raising money. Frequently a plan that is laborious and awkward, uncertain in its workings and very unsatisfactory in its results, a plan that removes this Christian duty as far as possible from cheerful giving, and makes it a matter of begging and scraping together, less than enough to meet the need. Then comes the annual making up of deficiencies from the pockets of the willing few who have already borne the heaviest portion of the burden. In place of this I have everywhere recommended the regular and systematic giving week by week. Some churches are adopting this plan with good results. I suggest that elders and preachers preach and teach and converse frequently on this subject, bringing it clearly and forcibly before the congregations. Let no false delicacy keep us from dealing frankly with a subject of such practical importance.

I have now touched upon a few of the more important points, and close with one more suggestion, the result of my observations of what I consider a great need; that of more comprehensive teaching in the congregations on *Christian duty and privilege*. I will illustrate what I mean by the remark of an intelligent brother to me not long since. Talking of the churches in his own locality, he said, "Our brethren here seem to know scarcely anything beside what they have gathered from protracted meetings. They are thoroughly acquainted with 'first principles,' but know comparatively little of those truths which belong to Christian life and duty." I would suggest that some provision for a *protracted meeting for the saints*, in every congregation, when Christian duty and responsibility could be set forth, would be rich in results and would by stirring and quickening the church first prepare it for preaching the gospel to sinners with a power now unknown.

Sincerely yours,

JAMES LEDIARD.

Toronto.