

Dime an Robertson.

THE

ONTARIO EVANGELIST.

Vol. I.

GUELPH, ONTARIO, JULY, 1886.

No. 3

POETRY.

LOST NAMES.

THEY lived, and they were useful, this we know,
And naught beside;
No record of their name is left to show
How soon they died;
They did their work, and then they passed away,
An unknown hand,
And took their places with the greater host
In the higher land.
And were they young, or were they growing old?
Or ill, or well,
Or lived in poverty, or had much gold,
No one can tell;
The only thing is known of them, they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.
But what avails the gift of empty fame?
They lived to God,
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper or friend,
And in the joy of this their ministry
Be spent and spend.
No glory clusters round their names on earth;
But in God's Heaven
Is kept a book with names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown.
And these lost names shine forth in brightest rays,
Before the throne.
Oh, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be
And if within the book of life is found
My lowly place,
Honor and glory unto God redound
For all His grace!

—Christian World.

ORIGINAL.

OUR RESPONSIBILITY.

Human nature is much the same in all ages; the sin of forgetting God, is not confined to any people or age. We read of God's wonderful care over, and goodness to the Jews. When he brought them out of Egypt, guarded them from the treachery of Pharaoh, guided them safely through a strange land, supplied all their wants; we read with surprise that this people could forget the hand that guarded and fed them day by day.

But what of us in this day of exalted privileges; do we ever realize that no people of any age enjoyed such inestimable blessings as we? Think of our peaceful land, our individual quiet and security, the scientific, mechanical, and social advantages we possess.

Should not our hearts go out in humble gratitude to God for such incomparable blessings as we enjoy. And what of our higher privileges in this day of grace? We certainly ought to love, praise, and honour God, above any other people that ever lived; for his word of truth, and every means of grace his mercy has bestowed upon us.

Why is it, dear brother, that we appear to take so little interest in the glorious work of spreading abroad the claims of the gospel upon men? Has the sin of selfishness and pride, led us to forget what we are, and what we owe to God? When I think how much God has blessed many of us with abundance of this world's goods, and know with what a guarded hand we dole out of our substance to keep on this work I wonder if our salvation is any nearer "than when we believed." God our Father, who is rich and constant in mercies, keep us humble, ever feeling our responsibility to him, and dependance upon him.

HUGH BLACK.

ON MODERATION.

We would like to catch the attention of the reader for a few moments, and secure his interest while we make a few suggestions for his personal advantage and for the public good, especially if he is (which is very likely) a violent extremist, for this class of men, and we are too abundant and flourish like Canada thistles in the counties of the north; in prejudices, in hobbies, in likes and dislikes, in language and in deeds the superlative and uttermost prevail. After imperfect and im-

mature decisions we love or hate with all our soul and strength; the favored ones have no faults; the disfavored ones have no virtues. We view the one through a medium of roscate hues, and the other through an atmosphere of noisome fogs. One man is an angel, and another is a devil. One political party can effectually save the country, the other is a band of hypocrites and robbers who will surely bring the State to irrevocable ruin. The religious sect that have not seen as we have seen are willingly ignorant, and deliberately deceitful; even in the most ardent discharge of self-denying services they are false and designing; if they nurse the sick through infectious plagues until death relieves them of further labors, they do it only to propagate their abominable religious errors, and sacrifice their lives on the altar of hypocritical zeal and hellish bigotry. Truth is to them dirt; superstition gold. They have not believed the simple truth of the gospel; but remember it is not because their attention was never called to it; O no! it is because their head and heart, mind, soul and body are full of dishonesty, fraud, malice, and a strong desire to follow Satan and go down to hell. They have not one redeeming quality unless it be the one the old lady ascribed to the Devil, that he was "aye active and zealous."

But here we have a "positivist,"—a hobbyist, who will stake his own soul and the peace of everyone he meets with on the extreme dogmas he persistently asseverates. Moderation! Such a word, or the idea it conveys, is not in his vocabulary. No one can be saved who believes in a "sky kingdom." Poor ignorant wretch is he who takes comfort from the scriptures which he believes gives assurance that his beloved, departed ones who fell asleep in Jesus are now with Christ in Paradise.

Without doubt, he must perish everlastingly who is not baptized in the faith of Abraham. You may save yourself the trouble of urging that there is hope for him who, trusting in Jesus and loving Him, was baptized "into the name of the Father, Son and Holy Spirit," for all your words will be as streaks of Aurora Borealis to the devotee of one of the strongest and most unlovely heresies that ever captivated and bound in the iron chains of religious slavery those who once knew and loved the truth. But enough for the present. "Let your moderation be known unto all men."

E. S.

Messrs Editors:—

The first and second numbers of the ONTARIO EVANGELIST are received and have afforded me much pleasure in the perusal. I like the mechanical appearance of the paper as well as the spirit and style that pervades its columns.

I trust you will continue to teach the whole counsel of God, as you have time and opportunity; avoiding unbecoming and unedifying fault finding with those from whom you may differ. There is an old saying, "that it is a difficult matter to club darkness out of a room, rather remove the shutters and let the light in, so the darkness will vanish." Use strong scriptural arguments in the spirit of love, in all the subjects you may feel disposed to discuss, in connection with the gospel.

You will bear with the above suggestions for I earnestly desire that the ONTARIO EVANGELIST may have a successful career, be an honor to the Disciples of Christ, and one that we will not be ashamed to show to our friends and recommend the reading of it to our neighbors.

Notwithstanding the above remarks, do not understand me as asking you to make your paper a tame spiritless affair; this I know you will not do; but will "contend earnestly for the faith once delivered unto the Saints."

I notice on the third page of the second number the following statement: "Is it not true, after all, dear brethren, that what we are accustomed to call our creed or confession of faith is only our opinion and our confession of opinion? is this not true?" The above quotation is either not understood by me, or it is incorrect in itself. The sentence is addressed to brethren, that is Disciples of Christ. Now what is the confession of faith, that a penitent believer is asked to make by any of us? Is it not that he believes with all his heart, that "Jesus is the Christ the Son of God." Surely when this confession is made intelligently and sincerely, it is not the person's opinion but his faith in Christ—in a divine per-

son understood the writer, if so he will make it known. With regard to the other phrase in the sentence, "our creed" I have nothing to say, only in many of us use the word in contrast, with creeds made by uninspired men; we say in contrast to such that the word of God is our creed. We do not say nor do we mean by this that all scripture given by inspiration is our confession of faith. This last term is confined to our faith in the Messiah. Mat. 16: 16; Rom. 10: 9.

JAS. KILGOUR.

SELECTIONS.

LUTHER'S FIRST STUDY OF THE BIBLE.

ONE day, in 1503, when he had been two years at Erfurt, and was twenty years of age, he was in the library of the University, opening the books in a desultory way, to read the title-pages and the names of their authors. He opened one which attracted his attention—he had never seen any book like it till that hour. He reads the title. It is the Holy Bible; a book found in those days only in libraries of universities, or places of learning, or in the houses of the rich—and not always found there. It is true that editions of the Latin Bible were numerous, and there had been translations into German, though only from the Vulgate; but there is nothing surprising in the fact that a youth from the remote forest region should never have had his hands a complete Bible till he saw this one in the library of the University of Erfurt.

Luther's interest was strongly excited; he was filled with astonishment to find far more in this volume than the portions of Scripture and fragments of Gospels and Epistles, selected for the services of the Church.

"Fill then he had never thought about other parts of the Scriptures, assuming these to be the whole of the Word of God. He happened first to read the story of Hannah and Samuel, which deeply interested him. He read long and earnestly, and daily returned to the precious volume which he had discovered, this store house of heavenly wisdom.

The first gleam of a new light arose in his mind, although as yet it was only his intellect and imagination that were reached. Yet the Reformation lay hid in that volume. "Dr. Usinger, an Augustinian brother," said Luther, "Dr. Usinger, who was my tutor at Erfurt, used to say to me, when he saw me reading the Bible with such intentness and devotion: 'Ah! brother Martin, what is there in the Bible? It is better to read the books of the ancient doctors. They have sucked the honey of the truth. The Bible is the cause of all troubles in the Church!'"—*Luther Anecdotes.*

THE NEED OF SELF-SACRIFICE.

As one looks round upon the community today, how clear the problem of hundreds of unhappy lives appears. Do we not all know men for whom it is just as clear as daylight that that is what they need, the sacrifice of themselves for other people? Rich men who with all their wealth are weary and wretched; learned men whose learning only makes them querulous and jealous; believing men whose faith is always souring into bigotry and envy,—every man knows what these men need; just something which shall make them let themselves go out into the open ocean of a complete self-sacrifice. They are rubbing and fretting and chafing themselves against the wooden wharves of their own interests to which they are tied. Sometime or other a great, slow, quiet tide, or a great, strong, furious storm, must come and break every rope that binds them, and carry them clear out to sea; and then they will for the first time know the true, manly joy for which a man was made, as a ship for the first time knows the full joy for which a ship was made, when she trusts herself to the open sea and, with the wharf left far behind, feels the winds over her and the waters under her, and recognizes her true life. Only, the trust to the great ocean must be complete. No trial trip will do. No ship can tempt the sea and learn its glory, so long as she goes moored by any rope, however long, by which she means to be drawn back again if the sea grows too rough. The soul that trifles and toys with self-sacrifice never

can get its true joy and power. Only the soul that with an overwhelming impulse and a perfect trust gives itself up forever to the life of other men, finds the delight and peace which such complete self-surrender has to give.—*Philips Brooks.*

WHAT IS YOUR CHRISTIANITY?

I infer from Christ's treatment of the Scribes and Pharisees that it is possible for men to *drive themselves* on religious methods to suppose that they are in the kingdom of God when they are thousands of miles away from it. Is it possible that any of us can have fallen under the power of that delusion? I fear it may be so. What is your Christianity? A letter, a written creed, a small placard that can be published, containing a few so-called fundamental points and lines? It is an affair of words and phrases and sentences following one another in regulated and approved succession? If so, and only so, there is not one drop of Christ's blood in it: it is not Christianity, it is a little intellectual conceit, a small moral prejudice. Christianity is life, love, charity, nobleness—it is *sympathy with God.*

This question arises, and I would put it with the sharpest emphasis of which the human voice is capable, were it in my power to do so—*What is our religion?* I dare not ask what mine is. It is church-going, it is ceremony, it is going to a particular church, it is singing out of a particular hymn-book, it is being set within a certain regular surrounding of circumstances. I am so afraid of my religion—I speak of mine that I may not reproach others—becoming a question of routine and regulation. I now ask a man to put down on paper what he believes, then I take it up and I examine it, and I say, "You are orthodox." To another man I say, "Put down on paper what you believe." The man writes it. I examine it, and say, "Heterodox." The orthodox man has gone out of the church. I ask him to bring in his week's report of work done, and he says, "I bound your certificate upon my forehead, I went amongst men as orthodox, and I have sent at least two hundred people to hell for not believing what I believe. I got them to put down on paper what they believed, and I found they did not know what they did believe, and so I sent them all to perdition, and I have waked up to the church; and I will do the same next week." Heterodox man, bring in your report. How does it read? "Visited ten poor families, gave each of them five shillings and a word of encouragement, and told them to send for me if I could be of any help to them at any time. Saw a poor woman sitting on a door-step, without a friend or a home in the world—

"O it was pitiful,
Near a whole city fall,
Home she had none."

Made an appointment with her, gave her something to be going on with, and I intend to see this woman as often as possible, until I get her established in life." Who is the Christian?

What, then, is Christianity? A broken heart on account of sin—going to Jesus Christ, the Lamb of God, the Son of God, the wounded One, the Priest, and saying—

"Forever here my rest shall be,
Close to thy bleeding side,
This all my hope and all my plea,
For me the Saviour died."

Then, out of that coming all the beautifulness of life, which grows, and grows only, in the garden of God.—*Joseph Parker.*

A GREAT SUCCESS.—Dr. Plummer told this story of an old Kentucky Minister, which some discouraged minister may read with profit and comfort. The minister was rudely told by some one, "You have been preaching hereabouts for twenty years, and I have never heard of your converting but one man." "And who was that?" asked the humble preacher. A man of fine Christian character was named to him. He modestly said, "I had not heard of that before. Blessed be God for so great a mercy. And now, by Divine help, here is at it for twenty years more, and if God shall save another soul, that will be two, and either one of them will be worth more than all this world."

The ordained Presbyterian ministers, European and American, labouring as missionaries in India at this hour number 200, and there are over 500 native ruling elders.

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T. L. FOWLER, } EDITORS AND PUBLISHERS.
GEO. MUNRO, }

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THE CAUSE IN ONTARIO.

III.

There is much a child can learn only by experience, notwithstanding the wise instructions of interested parents. The same also may be said of a newly organized body, especially when the object of the new body is to correct the errors into which the older ones have fallen. It is then not surprising to be reminded that we as a people made some mistakes during the experience of our childhood days, neither should it be discouraging, if now we are only willing to profit by past experience and are anxious to go on unto perfection. This leads us to say that:

(3) *There has been a misconception of the nature of the work committed to our hands.*

This may seem like a serious charge yet we believe it to be true and consequently a great hindrance to the cause of Christ.

It must be said, however, that we have of necessity been required to dwell much upon matters of detail, and in justification of our position have been driven into controversy with other religious bodies. Yet the great mistake we made was to look upon that incidental work as the real object of our mission. It will not do to say "the age is peculiar and that sectarianism abounds on every hand" in justification of purely destructive work, for the apostolic age was also peculiar and the most unreasonable and bitterest kind of sectarians monopolized things religious yet the theme of the apostles was "Christ and him crucified." "God forbid that I should glory save in the cross of our Lord Jesus Christ." "Whom we preach." If we were as ready to learn from the Word of God in regard to these things as we are in reference to some other things we would not be long in knowing that that method succeeded not only in the conversion of sinners to Christ but also in the destruction of sectarianism.

The impregnability of our position has emboldened us to come to the front upon the least provocation, not because we were afraid of the consequences to the cause we plead, (the invincibility of our position should give us confidence,) but largely through a carnal desire for victory. I do not think the interests of the Redeemer's Kingdom are enhanced in that way, neither by wrapping around us our orthodox mantle, folding our arms and thanking the Lord that we are not like our sectarian neighbors.

We have not only spent too much time in denunciation of those who differ from us, but have given undue prominence to "first principles" to the neglect of other and more weighty matters of the gospel.

This can be easily accounted for when we remember that the great majority of the teachers labor gratuitously for the churches and hence are unable to interest and properly instruct the hearers in the higher truths of the gospel. We say this without any intentional disparagement of such men. No one can labor six days in the week in a secular calling and do efficient work as a religious teacher in a promiscuous audience on the Lord's Day.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

There is no class of men for whom we have more sympathy than the leaders in our churches who are doing the best they can under the circumstances to keep the cause alive in their midst, but what shall we say of the members of those churches who seem quite well satisfied with that state of things and come and go when it suits their convenience and make no effort to assist the Elder or Elders with their onerous duties? That such is the condition of the great majority of our churches will be acknowledged by all who are acquainted throughout the Province. If such a condition of things with such meagre results is primitive Christianity the less we have of it the better. From this, the charitable inference is, we have not had a proper conception of

the nature of the work committed to our hands or something different and better would have been done.

We have reason to believe, if all past opportunities had been used in lifting up Jesus before the world, and in earnest, honest endeavors to magnify his name before men a different impression would have been made on the public mind in regard to us. But having a wrong conception of the nature of the work we have failed largely in the work itself and are somewhat to blame for much of the opposition from other bodies and the erroneous views attributed to us.

In the last place we shall say there has been

(4) *A lack of liberality*
It is certainly humiliating for us, a people which say so much about the gospel as the converting and sanctifying power of God, to be reminded that we have been lacking in one of the essential Christian characteristics; yet that such is the case we are compelled to admit. While we have been deploring the sad state of our sectarian neighbors and doing little or nothing for the spread of the gospel, either at home or abroad, they have been establishing themselves at home and sending the blessed news of salvation to the very ends of the earth, and yet we may wonder why God does not bless us more abundantly. But, "lest the daughters of the Philistines rejoice," we are glad to be able to say that there are many Disciples who are noble exceptions, and it is just to say, also, that some of our churches, if they have not been doing altogether, they have been doing almost, to the extent of their ability during all the past years. This defect is, no doubt, the result of a lack of proper teaching upon this important Christian duty. It is a part of the gospel and was taught by the sacred writers in both the Old and New Testaments.

We think it a gross neglect of duty to preach a whole year without mentioning baptism and so it would be, yet how many sermons have been preached in your church upon Christian Liberty during the past year? However we have reason to believe if the work were begun as it has been in promising fields and competent men engaged and kept there the churches would surprise us with the abundance of their liberality. There would, no doubt, be fruit which would abound to their account.

I do not mean by this that every Disciple nor even every church would participate in this privilege, that would be expecting too much, and if we wait until every Disciple or every church is ready nothing will ever be done. "Let us work while it is day, the night cometh when no man can work."

T. L. F.

"THE WORK OF CHRIST."

PHIL. 2: 25-30.

Paul exhorted the church at Philippi to receive Epaphroditus with all joy, and to "hold such in honor, because for the work of Christ he came nigh unto death." And we doubt not but the church accepted the exhortation, and gave Epaphroditus a cordial welcome. For a congregation of Christians could not fail to be moved by the presence of one who had risked his life for Christ's work. To this day we are filled with admiration when we contemplate the heroic endurance of the martyrs of ancient times. And when a missionary to the heathen returns and relates his many trials and hardships we cannot refuse to him our sympathies, when we reflect that it has all been endured not for worldly gain, not for worldly fame, but for Christ's sake.

What is "the work of Christ?" Is it some specific work? Preaching the gospel, for instance? Only that and nothing more? There can be no question but that preaching the gospel is "the work of Christ." Suppose, however, that a man should be engaged in raising money to build a meeting house, whose work would that be? Suppose he should be collecting money to support the fatherless and the widow, whose work would that be? Suppose he should be raising funds for the spread of the gospel, whose work would that be? Would such persons be engaged in "the work of Christ?" The case of Epaphroditus will furnish us with an answer to these questions. What was the specific work he was engaged in when "he came nigh unto death?" Paul says, "hazarding his life to supply that which was lacking in your service toward me." The disciples at Philippi collected funds to help Paul, and sent Epaphroditus to Rome with them, and Paul calls what Epaphroditus did "the work of Christ." So we find that in Paul's estimation something else than preaching was "the work of Christ."

If carrying a contribution to the apostle was "the work of Christ," collecting it could not be a crime, nor contributing it a sin. Rather all of these were good works, and the workers, to

use Paul's expression, "had fellowship" with Paul, were, in fact, fellow-workers with him, and consequently partakers of his joy. So we conclude that every work which contributes directly or indirectly to the advancement of the cause of Christ is "the work of Christ." Preaching may be the highest, but it is not the only necessary work.

And, therefore, we cannot sympathize with those who dislike to see a man go around to collect money for any purpose connected with the church. We do not know why such a man should be called a beggar, and be looked upon, if he should be a preacher, as one who has laid aside a high and holy calling for a miserable business. We do not know why the brethren may not select a preacher, if he be the most suitable man, and send him around among the churches for the sole purpose of raising money. We do not think it would be the unardonable sin to pay him for the time so employed. We do not think he should be required to make a pretence of preaching, when, in reality, his chief, if not only, business was to raise money. To be sure the two might be profitably combined, but that is another question. If the case demands that some one should visit the churches for the express purpose of raising funds, then there should be no squeamishness about the matter, nothing said or done that would even seem to justify the suspicion that the brethren employing the man had themselves doubts as to the rightfulness of the course they were pursuing. The most powerful solicitor we have ever read about was Paul the apostle; we have never heard of a man who made more effective appeals than he. True, it was for the poor saints; but, unless we take the absurd position that there is no other justifiable object for which Christians should raise money, the same principles apply to the contribution of money for every proper purpose, and it is equally honorable to be engaged in collecting money for one purpose as for another.

So we respect a man none the less though his greatest success should be in raising money, and we are very sure that we have suffered greatly for the lack of a man to do such work.

We understand the Provincial Board intend to employ a man for the special work of raising money, and instructing the brethren in the best methods of contributing, so as to raise funds from year to year with the least possible outlay. We hope that no brother will dishonor himself by looking upon that agent with aversion or suspicion, but that all will receive him as a brother beloved, and send him on his way rejoicing.

G. M.

CO-OPERATION NOTES.

The Board met at Everton July 1st, at 10.30 a. m., and continued in session until evening. Of course, they adjourned for dinner.

They chose a good way of celebrating Dominion Day.

The entire Board was present, we believe, with the exception of Bro. Darroch, of Minto, Bro. Stewart, of Everton, and Bro. Law, Menaford.

Arrangements were made for the carrying on of the work for the present year.

J. W. Kilgour, Guelph, was appointed Secretary-Treasurer. Many of the brethren would be surprised to learn how much time is required to fill this position. No man can do the work without interfering with his own business. We should say that the brother who fills that place without compensation ought to be considered as thereby contributing from \$50 to \$100 per year. This should not be lost sight of. "Honor to whom honor is due."

Bro. Jas. Lediard was appointed Provincial Evangelist, he being the unanimous choice of the Board. We understand that he is expected in the first instance, at least, to devote himself to the raising of money; and is to do all possible to induce the churches to adopt some regular and methodical way of contributing, so as to lessen the labor and expense of collecting hereafter.

If now the officers of the churches will give Bro. Lediard a brotherly greeting, and cordially assist him in this work, we shall all be surprised and delighted at the results. Bro. L. is peculiarly adapted to the work entrusted to him, and if it does not prosper, it will not be his fault.

A number of pledges were announced from churches in different parts of the Province, amounting in all to about \$400. These pledges were made in the true missionary spirit; no demands made for so much preaching in return. This is a very hopeful sign.

It is very important now that all the churches, which have not already done so, should at once notify the Treasurer how much they can contribute for general work during the year. The Board should know as soon as possible how large a sum will be at their disposal, that they may be able to make arrangements for the most effective expenditure of the same. We should think they ought to have \$3,000 for the current year.

Individual brethren living where there is no church, or members of churches that may not contribute as churches, can, on their own behalf, notify the Treasurer how much they can spare for the general work. For it should not merely be something, but all we can afford.

Let all now act promptly and liberally, that no time be lost, and that a great work may be undertaken and accomplished this year.

Remember all contributions and pledges are to be sent to J. W. Kilgour, Guelph.

G. M.

DIED.

At West Lake, on June 21st, after the short illness of a few hours, sister Bell De Long, beloved wife of brother John De Long, aged 21 years and 11 months.

It is with deep regret that we record the death of our beloved sister. Though young, she started about two years ago to serve Him who had redeemed her from the curse of a broken law, and since that time had followed Him through evil as well as good report. She leaves a sorrowing husband to mourn her loss, but his loss is her eternal gain. But thanks be to God we have a hope of again meeting her where sorrow and tears are all wiped away for ever. We shall all miss her, for she was a good help, as she sang alto for our small flock, and was a leader in our singing many times. The following hymn was the last one played and sung by her at home a few hours before her death:

"Eternity dawn on my vision to-day,
Gather round me my loved ones to sing and to pray;
The shadows are past and the veil is withdrawn,
Brightly now does the morn of eternity dawn.

"Eternity! Oh the glories that rise,
How they burst on my soul in its blissful surprise,
With rapture the gleam of the city I see
Where the crown and the mansion are waiting for me.

Eternity dawns, there will be no more night,
I am nearing the gates of the city of light,
The shadows of time are all passing away,
Tarry not! Oh my Saviour come quickly I pray."

A SISTER.

West Lake, June 24th.

"AS OTHERS SEE US."

Bro. Geo. McGill of Bowmanville writes; "I have seen two numbers of the EVANGELIST, and am much pleased with its appearance; it is very creditable to you. I wish you all success in the venture, and certainly think the paper should succeed. It is the cheapest paper I know of."

Your ONTARIO EVANGELIST in form and substance gives good promise. I hope you will succeed as you ought.

C. L. Loos,
President Kentucky University.

We are in receipt of Vol 1, No. 1 of the ONTARIO EVANGELIST, published at Guelph, Ontario, Canada, T. L. Fowler and Geo. Munro, Editors and publishers. Monthly, 50 cents per annum.

The EVANGELIST is very neatly executed and filled with able and interesting reading. Canada is taking the lead in the cause of Prohibition and apostolic Christianity.—Texas Christian.

We have received the first number of the ONTARIO EVANGELIST, published in Guelph Ont, Canada, at 50 cts. a year. It takes the place of the Christian Worker. It is edited by brethren T. L. Fowler and George Munro, young men of good education and ability, and quite capable of making a paper that will be of much service to the churches in Canada. The first issue makes a good appearance. We wish it success.—Standard.

I have received two numbers of your paper. Let me congratulate you upon its character. It does not show the 'prentice hand in the least. I am sure you can make it the means of much good to the Cause in Ontario.

H. A. MACDONALD,
Principal of Mayfield College, Ky.

I received the first number of your neat, spicy little paper. I want it by the year.

J. D. CROWE,
President of Nacogdoches University, Texas.

CHURCH NEWS.

OWEN SOUND.—Bro. Brown has been with us two Lord's Days, and Bro. Finch has been in Warton in exchange. Bro. Lister speaks regularly at Kilsyth twice each Lord's Day to good audiences.

C. A. FLEMING.

July 2nd.

BEAMSVILLE.—We are informed indirectly that Bro. W. D. Campbell is engaged to labor with the church at Beamsville. We have no doubt but he will succeed there, and we hope frequently to hear from him in regard to the progress of his work. The Beamsville brethren have, we believe, the best meeting-house owned by our brethren in Ontario.

ST. THOMAS.—We had two additions to the church since I came here. One by commendation and one by baptism. May the Lord prosper His own cause.

C. SINCLAIR.

We have been informed that a sufficient amount has been raised to support an Evangelist in S. Dorchester.

Bro. Munro is now in a meeting at Mimosa. Several have been added to date.

T. L. F.

Good news comes from Minto. Bro. Darroch informs us that he has baptized 4 recently.

Bro. Martz reports 4 additions to the church at Selkirk during his recent visit there. He is now assisting the church in Mosa.

Bro. Rob. Royce, of Acton, worshipped with us in Everton last Sunday. It was, no doubt, pleasant for him to visit again the old church for which he ministered so long.

Elder Sheppard writes from the bosom of Lake Huron, on his way, in company with his daughter, Miss Nettie, to Mackinac, intending to spend a short time in that famous *Summer Retreat*. There are two churches there, a Roman Catholic and an Episcopal, but if the Elder does not find some place to preach, and some one to preach to when Sunday comes, we will let you know.

Bro. J. C. Whitlaw, writing from Portage la Prairie, says: "This is a beautiful, fertile country, and the weather during the past month as pleasant as could be desired. Instead of one preacher in this wide, wide country, there ought to be a score."

According to the best of our recollections it is about 16 years since Bro. Sissons and his family moved to Cobalt. It is not creditable to our enterprise as a missionary people, that we have not a large force of preachers in that Province to-day, to say nothing of the Great North West.

Our meeting in Everton closed on Lord's Day evening, the 27th ult., with 24 additions. Three others from Arthur Village were baptized on Monday after the June meeting. Bro. Cobb spent Sunday, 20th ult., with the church at Erin Village; 3 were added, making 30 in all during his visit. The meeting was gratifying to us in many ways. When we take into consideration that we have been having additions regularly during the last two years the number added now is large.

Bro. Cobb's excellent sermons, pleasing manner and Christian deportment won for him many friends in this section. We hope to see him with us again at our next annual meeting.

T. L. F.

Elder Sheppard spent Lord's Day, 4th inst., with one of the churches in Detroit.

On Saturday, June 26th, I visited Galt for the first time. There were but five brethren in the town. On Lord's Day an excellent young man, who has been active in the Salvation Army, and who had, through the instrumentality of Bros. Hume and McDonnell, been taught the way of the Lord more perfectly, was baptized. Bro. David Clark and wife, and Bro. Balingall, from Ayr—ten miles distant—were also present, making ten in all who sat down to the table of the Lord. Bro. Smith, one of the High School teachers, Brethren Hume and McDonnell, are all young men with influence, and will, no doubt, make themselves felt for good in that Presbyterian stronghold.

T. L. F.

Elder James Kilgour accepted a pressing invitation from the brethren at Ridout, Muskoka,

to be present as chief speaker at their annual meeting. He left Guelph on Friday, 9th inst., for the purpose of being with them.

Visited Selkirk Church second Lord's Day in June from which I have been temporarily absent and discoursed to the brethren on the theme, "The Bible the book for man." An invitation having been given our hearts were made glad to behold two brethren, both heads of families coming forward, desiring to walk with us towards that city which hath foundations whose builder is God. May they with us prove faithful and thus obtain the Crown.

J. FRY, M. D.

Toronto, June, 23rd 1886.

NOTES.

The many letters received in commendation of the "ONTARIO EVANGELIST" is encouraging to us. We take this way of thanking you for your words of approval.

We have received good reports from some of our agents.

The subscribers should be reminded that the interest our agents are taking in the EVANGELIST is purely a "labor of love."

We would like to hear from all our agents, if possible, before the end of this month. Now is the time to give the paper a boom.

Any person who would like to see the paper sustained will confer a favor on us by volunteering to solicit subscriptions for us.

REPORT.

The following sums contributed from Ontario to Foreign Missions were reported during June: S. S., Lobo.....\$5 00. S. S., Bowmanville..... . 5 00. S. S., Kilsyth.....2 50. Send all contributions for Foreign Missions to A. McLean, Box 750 Cincinnati, Ohio.

OLD BETHANY.

THE FORTY-FIFTH ANNUAL COMMENCEMENT.

THE CLASS OF 1886.

BETHANY, W. VA., June 17.—Fortunate is the student whose lot is cast at old Bethany. The Athens of the Pan-Handle. The beauty of the college grounds, situated on a hill in the valley, the splendid specimens of Gothic architecture in the college buildings, the picturesqueness of the scenery of surrounding hills and valley, form a second Garden of the Gods. While the student is drinking from the Pierian spring of learning, the beautiful and picturesque around him can lend an inspiration of sublimity to his soul. The village of Bethany, with its culture, the high moral and religious status of its people, its genuine hospitality, all add to the student's good fortune. It may not be true as a noted German writer has said, that "Mann ist was er isst"—man is what he eats—but it cannot be denied that the character of the student is to a great extent formed from what his mind drinks in from his environments. Then, with all these advantages of old Bethany it is no wonder that her students revere her and after they have left her walls are glad to wander back again, as to some cherished Mecca. A good many of the old students and alumni are back this year to enjoy this, the forty-fifth, annual commencement of their Alma Mater. Quite a number of visitors have been present throughout the exercises of the week, and the feeling of enjoyment has made every one feel that it is good to be here.

BACCALAUREATE SERMON.

The exercises of the week began by the preaching of the baccalaureate sermon in Chapel Hall, last Sunday morning, by President W. K. Pendleton. He spoke from the text "The things thou hast heard of me, commit thou to faithful men, who shall be able to teach others also," found in 2nd Timothy, 2nd chapter and 2nd verse. President Pendleton has just returned from the South much refreshed, and the sermon was delivered in his usual vigorous and eloquent style, and abounded in depth of thought and good advice to the class of '86 and to the large and appreciative audience present.

CONFERRING OF DEGREES.

After the graduating addresses were finished the following degrees were conferred: Bachelor of Arts—G. W. Muckley, W. C. Payne and H. L. Willett. Bachelor of Letters—S. M. Cooper.

Bachelor of Science—A. W. Mayers, W. J. McClure, R. M. Rosser, Oscar Schmiedel, A. L. White, J. R. Wilson, Miss Lizzie Williamson. Master of Arts (in course)—W. C. Payne and H. L. Willett. Master of Arts (honorary)—J. M. Van Horn, of England; T. L. Fowler, of Everton, Ontario, Canada, and L. C. Woolery, of Kentucky. Master of Science—W. S. Garvey, of Ohio. Professor Pendleton made a short address, the benediction was pronounced and the class of 1886 had graduated.—*Whelton Register*.

WEEKLY COMMUNION.

JOHN CRAWFORD.

DEAR SIR,—This question has agitated the Church for many years; and I think it is a question of more importance than many suppose. There is a principle involved in it. Is apostolic practice our guide, and a binding rule, or is it not? If not in this, how can apostolic practice bind us in other things? For example, what have we for the weekly observance of the Lord's Day, if apostolic practice is no authority for weekly communion? May we not observe the Lord's Day only monthly or quarterly as well as the Lord's Supper? Where are our omissions to stop? If Paul were asked whether he approved of monthly or quarterly communion, he would be likely to reply, as on another occasion, "We have no such custom, neither the churches of God." In his view the absence of apostolic practice or the example of the churches as established by the apostles ought to settle all such questions.

I do not stop to prove the apostolic practice. I think it is conceded, by all who have examined this question, that weekly communion was the invariable practice in the apostolic churches, and for many years after the death of the apostles. This being conceded, we ask, what authority is there for abandoning apostolic example in this case? If we abandon it here, have we any just right to complain of those who depart from it in other things? If apostolic practice is not binding on the churches in every age, then are the churches left without inspired rule or precedent in things ecclesiastic. We might have inspired doctrine; but, in church order, every man may follow his own taste or preference, provided he violates no moral precept; and, should every church thus follow its own preferences, rather than the precedent set us by the inspired founder, would the apostle be able to say to these churches, "I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them." If, in such matters, we have no divine rule or precedent, we can never expect union or uniformity in practice. As a departure from apostolic precedent has caused disunion, so will adherence to this departure make the disunion perpetual. This question has long occupied my thoughts. Why do many of God's servants, some of them eminent for spirituality of mind, prefer monthly to weekly communion? The answer which I have arrived at is this—the Lord's Supper has not assigned to it its proper place in relation to the other teaching in the Church. It is disassociated from that teaching. In no church but one have I seen it obtain its proper place, and that church was the first Baptist church with which I was connected. I refer to the church of which the late Dr. Carson was pastor. In that church it was not attended to in a little service by itself, as is the common practice. It was made a part, and the great central part, of the Sabbath teaching. There was no severing of it from the other teaching of the sanctuary, and no dismissal of any portion of the audience before its observance. Whatever might have been the subject of discourse, and few men carried their audiences over a wider or more varied field than that most able expositor of divine truth, he never carried his out of sight of the grand central truth symbolized in the last supper of our Lord. This was ever felt to be the grand centre of all divine teaching, so that you always felt that the observance of this ordinance was an appropriate wind up of the teaching which went before, and the constant presence of this grand central symbol had its influence in causing all the varied teaching of the sanctuary to radiate from and terminate in Christ crucified. Any teaching which does not preserve its proper relation to this great central truth is out of place in the Sabbath instructions, and there is no greater safeguard against losing sight of this relationship than by giving a prominent place, and in close relationship to the other teaching of the sanctuary, to that divine symbol, which embodies the grand central truth of Christianity, around which all other truths should revolve as around their proper centre. This, I am persuaded, was the practice in apos-

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C. A. FLEMING,

PRINCIPAL,

Northern Business College, Owen Sound, Ont.

to be present as chief speaker at their annual meeting. He left Guelph on Friday, 9th inst., for the purpose of being with them.

to be present as chief speaker at their annual meeting. He left Guelph on Friday, 9th inst., for the purpose of being with them.

We are told on good authority that this is Mr. Gladstone's method of preparing his speeches:—He keeps a box into which he is in the habit of throwing cuttings from newspapers and other memoranda of facts bearing upon the subject in hand. The morning of the day preceding any great oration he goes through his box and picks out his notes of the particular facts which he wishes to use. These he gums in their proper order upon a large sheet of paper, and uses them as the posts upon which the speech itself is to be hung. Then he imagines himself to be actually speaking—composes his oration, in fact, in his head. After he is satisfied with it, he dismisses the subject from his mind, and occupies himself until the hour for speaking comes in reading a novel. His memory is so great that his previously composed sentences come back to him without effort.

Prof. Huxley says that in his voyage around the world, and in all his studies of savage life, he found no people so miserable, wretched degraded as those that exist in the poorer quarters of London.

Most notorious thieves, true-bred, care nothing about prisons; pauper-born, forward to make their homes in work-houses; and murderers can assemble and jest under the shadow of the gallows.

Sometimes "the heaviest wheat of all" may spring up from seed dropped in an incidental way. What a motive to the maintenance of a personal holiness! The incidental is a shadow of international. Influence is the exaltation of character.—*W. M. Taylor*.

God never calls a man into his service without giving him something to do. Happy indeed is he that looks for the purpose of God concerning himself, and having ascertained it, willingly and cheerfully acquiesces in His will without hesitation and delay. Let every one put himself where God can use him.

The mind of the scholar if you would have it large and liberal, should come in contact with other minds. It is better that his armor should be somewhat bruised by rude encounters even, than hang forever rusting on the wall.

Religion, or Bible righteousness, is morality with sentiment, with feeling, with emotion; morality springs from a heart filled with love. It is not a cold living by law, but a glad living to God and man.—*Rev. Dr. Thomas*.

There is an estimated grand total in all lands of 11,784 Congregational churches, 10,893 ministers, and 1,204,099 members. In the United States there are a total of 4,170 churches; churches reporting value of houses of worship, 2,515; amount, \$2,460,747; churches reporting parsonages, 1,092, valued at \$2,399,253.

It does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire, but we become one with what we love.

TEMPERANCE.

Rhode Island has very recently become a Prohibition state, and although whiskey dealers say Prohibition does not prohibit, they are winding up their business and leaving Rhode Island.

Mississippi has 930 saloons, Minnesota with about the same population, has over 3000 saloons, Old Bourbon Kentucky 4461 saloons, and Ohio has 15,390. Startling as the statement may be, in proportion to the population, the North has twice as many saloons as the South.

The church of Great Britain loses on an average, one member excommunicated or slaughtered by intemperance, and as there are thirty thousand churches, thirty thousand of God's people are annually the victims of the cup.—*Rev. Newman Hall.*

The yellow fever came down like a storm upon the devoted citizens of 1127 dramshops in one of the four parts into which it has been divided. It is not the citizen proper, but the foreigner, with mistaken notions about the climate and the country, who is the chief supporter of these haunts of intemperance. About five thousand of them died before the epidemic touched a single citizen or sober man.—*Dr. Cartwright of New Orleans.*

THE SCOTT ACT.

Whitby hotel-keepers charge 35 cents for meals.

A dynamite campaign has been commenced at Sarnia, and is attributed to opponents of the Scott Act.

Four Alliston hotel-keepers and one grocer have been fined \$50 each and costs for violation of the Scott Act.

—Michael Sullivan, Bosworth, was the first Wellington hotel keeper to be fined under the Scott Act, P. M. Lowes, Rothsay, imposed a fine of \$50 and costs.

At the Scott Act Convention held at Fergus it was decided to endeavor to raise a fund of \$3,000 to be used in enforcing the Scott Act in Wellington County.

In all, 16 persons have been convicted of violating the Scott Act in Peterborough. Fourteen of the charges were prosecuted by the local Scott Act Association, and two by the License Inspector.

A mass meeting in the Presbyterian church at St. Shadia, N. B., has declared that the Scott Act is daily violated in that town, that law and the best interests of the community are injured in consequence, and that they will spare no effort to close up the bar-rooms and bring to justice those who persist in violating the law.

SELECTIONS.

TRUE SERVICE.

People are perpetually squabbling about what will be best to do, or easiest to do, or advisablest to do, or profitablest to do; but they never, so far as I hear them talk, ever ask what it is *just* to do. And it is the law of heaven that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and to do it. This is the one thing constantly reiterated by our Master—the order of all others that is given oftener—*Do justice and judgement!* That's your Bible order; that's the 'Service of God,' not praying nor psalm-singing. You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and by the perversion of the Evil Spirit, we get to think that praying and psalm-singing are 'service.' If a child finds itself in want of anything, it runs in and asks its father for it—does it call that, doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and he likes to hear it: He likes you to ask Him for cake when you want it; but He doesn't call that 'serving Him.' Begging is not serving: God likes mere beggars as little as you do—He likes honest servants, not beggars. So when a child loves its father very much, and is very happy, it may sing little songs about him; but it doesn't call that serving its father; neither is singing songs about God, serving God. It is enjoying ourselves, if it's anything; most probably it is nothing; but if it's anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chauntings 'Divine Service:—' we say, 'Divine service will be "performed"' (that's our

word—the form of it gone through) 'at eleven o'clock.' Alas!—unless we perform Divine service in every willing act of our life, we never perform it at all. The one Divine work—the one ordered sacrifice—is to do justice, and it is the last we are ever inclined to do. Anything rather than that! As much charity as you choose, but no justice. 'Nay,' you will say, 'charity is greater than justice.' Yes, it is greater; it is the summit of justice—it is the temple of which justice is the foundation. But you can't have the top without the bottom: you can't build upon charity. You must build upon justice, for this main reason, that you have not, at first, charity to build with. It is the last reward of good work. Do justice to your brother (you can do that, whether you love him or not), and you will come to love him. But do injustice to him, because you don't love him; and you will come to hate him. It is all very fine to think you can build upon charity to begin with; but you will find all you have got to begin with, begins at home, and is essentially love of yourself. You well-to-do people, for instance, who are here to-night, will go to 'Divine service' next Sunday, all nice and tidy, and your little children will have their tight little Sunday boots on, and lovely little Sunday feathers in their hats; and you'll think, complacently and piously, how lovely they look! So they do: and you love them heartily, and you like sticking feathers in their hats. That's all right: that is charity; but it is charity beginning at home. Then you will come to the poor little crossing-sweeper got up also,—it, in its Sunday dress,—the dirtiest rags it has,—that it may beg the better: we shall give it a penny, and think how good we are. That's charity going abroad. But what does Justice say, walking and watching near us? Christian Justice has been strangely mute, and seemingly blind; and, if not blind, decrepit, this many a day: she keeps her accounts still, however—quite steadily—doing them at nights, carefully, with her bandage off, and through acutest spectacles (the only modern scientific invention she cares about). You must put your ear down ever so close to her lips to hear her speak; and then you will start at what she first whispers, for it will certainly be, 'Why shouldn't that little crossing-sweeper have a feather on its head, as well as your own child?' Then you may ask Justice in an amazed manner, 'How she can possibly be so foolish as to think children could sweep crossings with feathers on their heads?' Then you stoop again, and Justice says—still in her dull, stupid way—'Then, why don't you, every other Sunday, leave your child to sweep the crossing, and take the little-sweeper to church in a hat and feather?' Mercy on us (you think), what will she say next? And you answer, of course, that 'you don't, because every body ought to remain content in the position in which Providence has placed them.' Ah, my friends, that's the gist of the whole question: *Did Providence put them in that position, or did you?* You knock a man into a ditch, and then you tell him to remain content in the 'position in which Providence has placed him.' That's modern Christianity. You say—'We did not knock him into the ditch.' How do you know what you have done, or are doing? That's just what we have all got to know, and what we shall never know, until the question with us every morning, is, not how to do the gainful thing, but how to do the just thing; nor until we are at least so far on the way to being Christian, as to have understood that maxim of the poor half-way Mahometan, 'One hour in the execution of justice is worth seventy years of prayer.'—*John Ruskin.*

GOING TO CHURCH.—"I have to go to church every Sunday to keep my Christian life just passable," said a very earnest believer. "When I omit public worship, I feel that my standard of living is lowered." We never go beyond our ideals. We need to be constantly at our best to maintain a high standard. It is said that the secret of Jenny Lind's success was that she tried to excel on every occasion. When asked once why she sang her most finished pieces before an audience of colored people, she replied: "I value my art much too highly to degrade it even occasionally by any wilful disregard of what I consider due to it." Without action we grow stagnant or retrograde in things pertaining to morals, as in mental acquirements. It is easy to say we can worship God by reading a good sermon at home. The cares of the household often crowd out the book we meant to read. The spirit of worship promoted by the sanctuary, the rest that the use of God gives, the taking of the mind from every-day duties and surroundings, the inspiration to better living, the influence upon others by keeping the day sacred, all make regular church-going a necessity to those who would keep their Christian hope and life in a condition that shall be a joy to themselves and an inspiration to others.

THE BELL ORGAN

Iceland was recently visited by a German statistician, and he has furnished interesting data of that land. The Icelanders are all Lutherans. Some French missionaries tried very hard to make converts, but without any result. There are one Roman Catholic, one Methodist, four Unitarians, and three Mormons to be found among a population of 72,445 souls (census of 1880). The island is divided into twenty deaneries, with 141 pastorates. The head of the clergy is the Bishop at Reykyavik. Of the 299 churches 217 are built of imported timber, 75 of peat or turf and only seven of stone.

PUBLIC PRAYER.—The prayers of some ministers do deeply impress us; to lead our thoughts heavenward. The prayers of others have no such effect on us. The only place at which our hearts say Amen is at the close of the prayer. Vociferous praying is an abomination to God; to angels, and to men, and dull, lifeless prayers are a little worse. A child once heard a strange minister pray with his head thrown backward; his nose pointing skyward, and with a loudness as though seven thunders had uttered their voices, and she whispered in her mother's ear, "would he have to pray so loud if he lived nearer to God?" "No, my child; the nearer we get to God, the more hushed are our voices."

The oldest home missionary society in connection with the Church of England is known as the Pastoral Aid Society. Its fiftieth year having been completed, its jubilee has just been held in Exeter hall, London, under the presidency of the Venerable Archdeacon Richardson. It was stated that the society had paid not less than \$10,000,000 in stipends for additional clergy and lay helpers in destitute or ill-provided districts. It had again and again gone to the rescue of pastors who were struggling with the crying wants of crowded parishes; and to the kindly aid which it had been able to give many now flourishing churches owed their existence.

When old Bishop Beveridge was about to die, and one asked him if he knew those about his head, he said, "No." His wife bowed over his pillow and asked, "Do you know me?" "No." Another asked, "Do you know Jesus Christ?" And the venerable prelate folded his hands and said, "I have known him for forty-four years. He is my best friend." When Jonathan Edwards was dying, after he had dismissed all his family, he gathered his limbs up in bed, and said, "And now where is Jesus, my faithful friend?"

Mr. James McEwan, of Glasgow, after having made suitable provision for friends and endowing various societies, has left the residue of his estate amounting to \$125,000, to the schemes of the Free Church of Scotland. Mr. McEwan some years ago lost his wife, his family of four children and two servants in the steamer Garonne on a voyage from Bordeaux to Liverpool.

DISCIPLINE THE GREAT OBJECT OF EDUCATION.—Not first the storing of the mind, but the discipline of it; not so much the *product* of thinking as the *power* of thinking. This power can be obtained only by close, rigid, continued and connected thinking. Let the mind be held sternly to the subject or pursuit regularly before it. . . . One hour thus fixedly employed is worth more for the great purpose of study, the discipline of the mind, the acquiring of the power of attention, than five hours of loose and intermittent thought.—*DR. GEORGE SHEPPARD.*

The complete number of the College of Cardinals is 70, and there being now only 64, the number will be completed by the proclamation of six new names in June next, among which will be that of Archbishop Taschereau. Cardinal Newman, completed his 65th year on February 20th. It is now 41 years since he left the English Church.

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WORDS OF WISDOM.

Simplicity of character is the natural result of profound thoughts.
The plant of happiness cannot thrive without the air of cheerfulness.
Make friends with your creditors; if you cannot never make a creditor of your friend.
The harvest gathered in the fields of the past is to be brought home for the use of the present.
Many people mistake stubbornness for bravery; meanness for economy, and vileness for wit.
Promises made in time of affliction require a better memory than people commonly possess.
The misery of illness is as nearly manifest in high life, as in the rags and filth of extreme poverty.
Deprive the people of the means of proper subsistence, and you enslave and destroy the nation.
Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.
We should be as cheerful in our words as in our actions, and as far from speaking ill as from doing ill.
Give no quarter to those vices which are of thine inward family, and, having a root in temper, plead a right and propriety in thee.
To avenge one's self is to confess that one has been wounded; but it is not the part of a noble mind to be wounded by an injury.
Who is wise? He that learns from everyone.
Who is powerful? He that governs his passions.
Who is rich? He that is content.
Those that would be safe have need to be suspicious of the temper. The garrison that sounds a parley is not far from being surrendered.
He who expresses his conduct justice and charity, accomplishes the most beautiful work; the good man is, in his way, the greatest of all artists.
Public opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines, or rather indicates his fate.