

ONTARIO EVANGELIST.

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

Vol. I.

GUELPH, ONTARIO, NOVEMBER, 1886.

No. 7

ORIGINAL.

ON BITING.

The writer is one of a numerous class who are afraid of dogs, because dogs sometimes bite and their bite is ominous of hydrophobia and of other evils not at all desirable.

He is afraid, too, of venomous snakes and always looks carefully around when walking through the woods or in a marsh where rattlesnakes abound, for their bite is not a very pleasant inoculation, and in addition to this, there is the old-time enmity mentioned in the book of Genesis, to which he is no exception.

Still more dangerous than either of these is strong drink, for it has so many fine names, enticing forms, fascinating associations and occult workings while, "at the last it biteth like a serpent and stingeth like an adder."

There is in Stratford, Ontario, one exception, however, to the multifarious, deceitful misnomers of the liquor traffic for the sign of a tavern has in large letters the name of its proprietor—"Ruinn." Never mind the second *n* for it does not effect either the pronunciation or the fact.

Then society has men, women and children who sometimes bite one another when drunk and quarrelling and literally tear off a part of a nose, an ear or a lip with the teeth and make the object of their brutal ferocity disfigured for life.

But society has men and women too who are still more dangerous and whose bite is far more malignant and injurious than that of the nose, ear and life destroyers,—whose bite is more venomous than the bite of a mad-dog or a rattlesnake.

We mean the BACK-BITER—the Slanderer.

Whose tongue is set on fire of hell.

Which no man can tame.

Which is an unruly evil and full of deadly poison.

The "whisperers, backbiters, haters of God" who are full of all that is mean, false, dishonest, nefarious, and malignant.—Rom. 1: 29-30.

Whose practices are hateful to God; Whose privacy slandereth his neighbor, him will I cut off.

For the slanderer is not only a malicious wretch but a sneaking coward and a hypocritical villain. He attacks you from behind. His sting is from a "backbiting tongue," and the virus in his reptilian fangs is so deadly and so diffusive that it poisons and blights the most beautiful character; darts its venom into the bosom of the most happy homes and perverts the dearest ties of love and friendship, and "sets on fire the whole course of nature."

Still worse, like his master and namesake, the Devil, (diabolos, slanderer) he puts on the aspect of an angel of light and infects the Church of Christ with his demoniacal insinuations and corrupting falsehoods. And we are not, brethren, ignorant of the evil resulting from slander, envy and evil speaking of every kind. There is a warning of the danger, "Lest there be debates, envyings, wraths, strifes, backbiting, whisperings, swellings, tumults, and lest when I come again my God will humble me among you." ii Cor. xii. 20. Surely it is bad enough to have mad-dogs on our streets, snakes in our swamps, biting men in our taverns, biting viragos in a brothel and backbiters in society, without having vicious, snarling human curs in our churches.

"But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. v. 15.

LYONS, Sept. 19th.

E. S.

BIBLE LOVE.

Nay, if we do not love one another as he loved us we shall not be owned as his children. "By this we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Let no one deceive himself here. He who would evade the heavenly obligation of the great law of brotherly love, which indeed is not grievous, would sever the ties that bind him to the family of God. But it is sweet to be bound in everlasting bonds of love. Blessed is the man who loves his brother more ardently than he loves his opinion. "Thrice blessed is he who loves a soul redeemed by Jesus' blood more fervently than he loves his personal liberty.

On the lips of Jesus, of John, or of Paul, this word love was not an empty sound, mere *vox et practera nihil*. It represented more of heaven than any other symbol of thought and reality ever presented to the eye or ear of man. Nor did it stand for a mere sentiment of the heart hidden away in the inner man as light "under a bushel." Love in the Bible is a mode of life, an earnest service to the object loved. It is "not love in word," not love "in tongue"; but love "in deed and in truth." "This is the love of God that we keep his commandments." And on this principle the Saviour could say: "He that hath my commandments, and keepeth them, he it is that loveth me." Apart from this blessed service there is no love towards God, no love towards Christ, in the biblical sense of the term. And just so the love demanded toward the children of God, toward humanity at large, and even towards enemies, is a vigorous service of good deeds in their behalf. When Jesus gave the command: "Love your enemies," he immediately in expansion added: "Bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you." And why? "That you may be the children of your Father who is in Heaven." How, then, a *foolish*, shall I be called a child of God if I practically ignore my obligation to love those who are not enemies, but the sons and daughters of the Most High, my own brethren in Christ Jesus? Again we repeat with emphasis: let no one here deceive himself; let no one delusively ignore this paramount obligation of love under the specious pretext of exercising his individual freedom in Christ.—*J. B. Grubbs in Christian Quarterly Review.*

A FIRESIDE TALK.

LOIS.—Much is said and written about the gift of the Holy Spirit by the "Disciples" these days. There is evidently a wide difference amongst even Editors and Preachers. The lines are clearly drawn by some. One prominent debater, author and effective preacher, affirms the "word-alone theory." In conversion and sanctification I presume. He says the Holy Spirit exerts no other influence over the minds or spirits of men, than the author of a book exerts upon the minds or spirits of those who read it.

JAMES.—The subject will be sifted somewhat by these efforts, and the Brotherhood will settle down by and by on the truth. They all love the Bible, and no doubt will accept its teaching eventually.

LOIS.—I should like that to be our hope. But in the meantime some may be more or less injured by the error advocated by one party, for both cannot be right. And my experience almost confirms me in the belief, that few of the "word-alone theory" escape making almost a "shipwreck of faith." They are seldom, if ever, noted for piety, self-consecration to Christ, deeds of self-denial, fellowship with God and His dear Son, and much that makes up the inner and grand life of the faithful, humble follower of the meek and lowly Jesus. Public teachers, eminent business men, successful politicians and debaters, they can become. But these things *might* be only "like the crackling of thorns under a pot." I fear, of them it might be said, "the wish is father to the thought."

JAMES.—"To the law and to the testimony," Grandmother. These men say they have the Bible, and quote a great deal of Scripture, I assure you.

LOIS.—Don't doubt it; but we shall see how they manage in that department, soon. Their theory compels them to deny all influence of one mind upon another, except through or by word. Then God, Christ, the Spirit, have no influence upon the mind, except by or through word—Angels, none at all. Satan, none at all. As they do not speak to us. But this "word-alone" theory is exploded by boys and girls and men and women every day. Did you never hear a woman say, "It was not the words at all, but the way he said it, that hurt me so much?" Or another, "Oh, a man reading a sermon has no effect upon me, why don't he speak extempore?" A man relates some things which occurred. No effect produced. He then repeats them with a

purpose to produce an effect. His listeners are in tears. I have known this to be the case. I do not say they could have resisted. One actor produces tears or laughter. Another uttering the same words utterly fails. And what gave rise to the saying, "When you speak of the devil, he is sure to appear?" And in clairvoyance, mesmerism, biology and psychology, the mind can be influenced by something in addition to the *mere* word. Now, whether these things can be explained or not, does not signify. Facts are facts.

TIMOTHY.—All that you say, Grandmother, may be true, but the question with us is, what saith the Scriptures? If the Bible teaches that the Holy Spirit does not dwell with God's people now, we must accept it.

JAMES.—Yes, that is to the point. I can prove that all the Scriptures say about the indwelling of the Spirit, or the gift of the Spirit was confined to the days of miracles. But I propose a halt in our investigation for to-night. And so the matter ended.

EVLSDROPPER.

SELECTIONS.

PLEASURES WHICH THE CHRISTIAN MUST FOREGO.

1. Those as to the propriety of which you are in doubt.—Rom. xiv. 23.
2. Those in which you cannot indulge without danger that your example may lead others into sin.—1 Cor. viii. 9; Rom. xiv. 15.
3. Even those in which, if you engage, you will grieve weak Christians, who disapprove them much more than those which Christians universally condemn.—1 Cor. viii. 12, 13; Rom. xiv. 15; Mark ix. 42.
4. Those which have the taint of sin upon them.—Jude 23.
5. Those which, if indulged in, would place you in a false position (1 Thess. v. 22; 2 Cor. viii. 21), and seem to identify you in taste and life with a sinful world, from which you should be separated.—Rom. xii. 2; 2 Cor. vi. 14—17.
6. Those which might gain the mastery over you, which would interfere with anything of more importance.—Eph. v. 18; Phil. iv. 5; 1 Cor. vii. 31.
7. Those into which you cannot carry your religion without incongruity (1 Cor. x. 31), on which you cannot ask God's blessing (Col. iii. 17), in which you cannot shew forth the shining graces of a Christian character to the honour of God (Matt. v. 16), and in which you cannot breathe the atmosphere of Christ's presence.—Col. iii. 11; Phil. iv. 8.—*Selected.*

Last week the city was fairly inundated by the Knights of Pythias who came in legions all the way from the gulf of Mexico to Winnipeg, and from California to Halifax. They carried themselves well, performed their various evolutions with wonderful grace and accuracy, entertained us with good music and good speeches, and generally created a most favourable impression. We are informed that notwithstanding their military accoutrements and titles, they are a purely pacific and benevolent order, and have no intention of annexing this country except in the Pythian sense of the word. We cannot help wondering when we see such huge organizations for mutual help and protection, that men cannot find in the Christian Church all that is needed for fraternity and benevolence. Is the church a strong power to bind men together in works of mutual help and charity, or is it necessary that such gigantic organizations should grow up outside or along side of the Church. Will the Pythian oracle tell us?—*Presbyterian Review.*

William Cleaver Wilkinson, D. D., who writes on Pastoral Theology, in the *Homiletic Review*, has a book entitled *The Baptist Principle*, and published by the American Baptist Publication Society. It must, therefore, I suppose, be regarded as orthodox from a Baptist standpoint. He says that the true organizing principle of the Baptist churches may be stated in three words: *OPENNESS TO CHRIST*. Chapter XXII. treats of "Close Communion." Prof. Wilkinson says that "restricted communion, as practiced by Baptists, is not positive; it is strictly negative. It does not

turn away; it simply does not invite. Not inviting; it naturally does not accept invitations. That is really the whole. Restricted communion does nothing more than maintain the attitude of not doing." This, I have been told, represents the presents position of nine-tenths of the Baptist ministers on this question. What do you think? —B. B. TYLER in *Standard*.

RESTFUL PRAYER.

Prayer, says the *Independent*, is not always petition. It is sometimes, and ought to be often, thanksgiving. It is sometimes confession. It is sometimes adoration. It is often an uttered and unutterable communion. That is a beautiful illustration of one phase of prayer—the communion phase—which is related of the little girl of a hard-worked and somewhat nervous clergyman, who could only compose to advantage when alone and undisturbed. One day he thoughtlessly left his study door unlocked, and his little three-year-old child softly opened the door and came in. The minister was disturbed, and a little impatiently lifted up his face to the face of his child, and asked: "My child what do you want?" "Nothing papa," "Then what did you come in here for?" "Just because I wanted to be with you" was the reply, and the little one sat down quietly on the floor, and said not a word. Surely that is a form of prayer that we need to cultivate in this busy day of ours. To come into His presence and wait before Him, wanting nothing but to be with him—how such an hour now and again would rest us. We have a friend not a Christian, who leaves his business place down town now and again, especially when he is being particularly burdened with care, and rides up to the great Catholic Cathedral on Fifth avenue, where he sits down for an hour, and then goes back again to business. He says, "It is so quiet there, it rests and quiets me." How much more might we find a sweet and quiet resting place for our weary and tired souls and body, by just resting in the Lord, sitting without petition at his feet, or as John, leaning our heads upon his bosom.

HOW TO MAKE COMMUNION WINE.

Now is the time of the year to put up Communion wine, and every congregation should attend to it rather than use the vile concoctions obtained under the name from the drug stores. We subjoin directions for making it that any one can follow. Take thoroughly ripe grapes and cook them allowing them to boil ten minutes, putting only enough water to prevent burning until the juice flows. Express and strain the juice and boil again, skimming it until nothing more rises to the surface. Put this juice while hot into bottles or jars and seal tight. When cold, if found too thick, water may be used. Juice of grapes thus prepared will keep two years or longer if properly sealed. For convenience it is kept in quart or pint bottles so that only enough for one service need be opened at one time.—*The C. E.*

BOB BURDETT ON CARD PLAYING.

No, young man, no, you do not "have to know very much about cards to play progressive euchre." In fact the less you know about anything the more you'll play cards. The most expert card player and the most successful gambler was a man in Denver who spelled God with a little *g* and two *d*'s, swore every time he said anything, lied every time he swore, and could be safely trusted to steal anything he could hide in his hands. Card playing may require high culture and refined training, but somehow the lives of the best experts do not seem to indicate this.—*Brooklyn Eagle.*

It is little thing to speak a phrase
Of common comfort, which, by daily use,
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned 't will fall.
Like choicest music, fill the glaring eye
With gentle tears, relax the knotted hand
To know the bonds of fellowship again.
—TALFOURD.

There is no such way to attain to greater measures of grace, as for a man to live up to the little grace he has.—THOMAS BROOKS.

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NOVEMBER, 1886.

SPECIAL NOTICE.

We will send the EVANGELIST to new subscribers from now until January, 1888, for 50 cents. We ask all our friends now taking the paper to make this known to those who do not, and also to urge such to subscribe for it.

THE LORD'S SUPPER.

We have given our readers from the pens of others several articles bearing in some way or another upon the Lord's Supper. Holding to, and practising weekly communion, it is very important that we should give careful attention to the ordinance from every standpoint. We therefore take the opportunity of adding a few words on several points.

Where possible there ought to be a separate table for the emblems. If they are placed on the stand used for a pulpit, there is danger of their being disturbed.

The table-cloths should be white, clean, and well-ironed. Colored, soiled, or crumpled cloths are very unseemly. The writer has seen one small red and white table-napkin the sole article used to cover the bread and wine. The effect upon outsiders need not be described.

It would be a good idea if the table could be set before the audience begins to assemble.

There is a difference in practice among the brethren in regard to the place which the ordinance should have on the programme, some attending to it before the sermon, others after. The writer prefers the latter order, as it gives the more honorable place to the breaking of bread: Then, too, towards the close of the service the minds and hearts of the majority of the congregation would in all probability be more in harmony with the ordinance than at the opening.

In regard to the common habit of the presiding elder calling upon others to give thanks, it may be observed that the Saviour Himself gave thanks both for the loaf and for the cup.

It would seem to be improper for those giving thanks to make a general prayer, or to offer general thanksgivings. The Lord Jesus took bread and blessed it. The thanks should be specific not general.

The demeanor of the participants should be devout. Anything approaching to levity should be sedulously shunned. Young people sometimes err in this respect.

It does not look well for the deacons to partake standing up before the audience.

The remarks made at the table should be such as are calculated to direct the mind to the Saviour, and fill the heart with love to Him. It is not necessary to defend the frequent observance of the ordinance on every occasion.

A hymn should be sung immediately after the cup has been returned to the table. It has been found to be a good plan to announce the number of the hymn beforehand, and for the congregation to remain seated while it is being sung. The practice followed in some places of taking up the contribution before singing the hymn is open to serious objections. For instance, those who are first helped are apt to be fumbling in their pockets for change, while others are being served. Any one who has observed the two actions going on at the same time, will have felt how exceedingly incongruous they are. Let them be separated by an appropriate hymn, and one danger will be avoided.

Careful attention given to these points will add much to our individual profit, and comfort, and at the same time will greatly help to commend weekly communion to others. Let it be seen that the frequent observance in no wise detracts from its solemnity, and what is perhaps the greatest objection to weekly communion will vanish.

We presume no one will deny that there is a liability of our being less thoughtful and less reverent, than we should be, in connection with the breaking of bread, growing out of our doing it every first day of the week. But the Lord's

Supper is not peculiar in this respect, as has often been pointed out. In reading the Scriptures, in singing, in prayer, there is the same danger, and the same need to be on our guard. Yet no one tells us to read God's word the less, to praise Him the less, to pray to Him the less. It is often said in these days that the prayer-meeting is the pulse of the church, and it may be so. But we would suggest to the brother seeking for a measure of his loyalty to the Master to observe whether the weekly breaking of bread in memory of the Lord is to him a great and increasing joy.

G. M.

NOTES.

We are glad to say that a considerable number of those who were notified that their time was out have renewed. We hope that the rest will do likewise. A number have sent a dollar bill to pay for two years in advance. We take these as evidences that brethren approve of the EVANGELIST, and expect it to live.

We are very much gratified, and at the same time very much encouraged, by receiving many expressions of approval from brethren and sisters living in all parts of the Province. We take this means of returning to all our hearty thanks, and beg to assure them that it is our steadfast purpose, by God's blessing, still further to merit their approbation.

We have often heard the question raised as to the relation of Presbyterian Ministers to the Confession of Faith. We give the *Globe's* report of Dr. Kellogg's induction to let our brethren see just how the matter stands.

From Bro. Hertzog, who attended the Annual Missionary Conventions at Kansas City, we learn that they were exceedingly enthusiastic. More money had been raised and expended during the past year than ever before in one year. Large sums were subscribed at the Convention for the coming missionary year. Lack of space prevents us from giving particulars this month. We may do so later.

On the first page will be found a recipe for making communion wine. It may be too late to do any good this season; we meant to have inserted it last month. Those interested will do well to preserve it. Every congregation should be careful to secure "the fruit of the vine."

In Bro. Sheppard's report of his meeting at Owen Sound in our last issue, he was made to say, "the unction still blows through my heart," instead of "flows through my heart." We make this correction for fear some might think our brother had a breezy time in the north.

In a few recent numbers of the *Canada Citizen* we find reported ninety-six cases of conviction under the Scott Act in various parts of the country. The action of the Dominion Government in directing that all fines collected under that Act within any City or County which has adopted the Act, be paid to the Treasurer of the City or County as the case may be, for the purposes of the Act, together with the instructions issued by the Ontario Government to its various officers in reference to their duty of seeing that the Scott Act is enforced, will, no doubt, result in a more effective carrying out of the law than heretofore.

Some good people dislike to see advertisements in a religious paper. And it is no wonder if they do object to a certain class which has found its way even into religious papers. They are no doubt aware that nearly all religious periodicals, even those claiming to be superlatively orthodox, have advertisements in their columns. And we think there can be no harm if the notices are of a proper character. We mean to reject all obnoxious ones; and indeed do not propose to have many of any kind: we want to give as much good reading matter as possible in our monthly.

It is not necessary to call attention to the advertisement on the last page: it is big enough to speak for itself. We are often asked in regard to such things as are there advertised. We refer all seeking information about such matters to the advertisement. There are many valuable works being published by our brethren in the States, and it would be a good thing if they were largely circulated among, and read by, our people in Ontario. It will only cost a Post Card to get circulars fully describing the books we refer to.

We have just heard that there was a grand meeting at the West End Sunday night, and that four were baptized there last week.

CHURCH NEWS.

WELLAND.—Bro. Gunn will begin a meeting at Welland November 2nd. Bro. Moot has resigned at Welland, the resignation to take effect December 1st.

RAINHAM.—The writer is holding a series of meetings at Sweet's Corners, Township of Rainham, under very encouraging circumstances. More anon.

SELKIRK, OCT. 15th 1886. R. AINSWORTH.

ST. THOMAS.—Bro. C. Sinclair has been seriously indisposed. Bro. Arch. Sinclair was sent for to fill his pulpit on Lord's Day 17th inst. His work is arduous in that field and the testimony of the brethren there is, that he does not spare himself.

RIDGETOWN.—Bro. Sheppard informs that he has entered upon his work at Ridgetown, and that he had fine meetings both at Ridgetown and at Blenheim last Lord's Day. His correspondents will please take notice that his address now is, Box 106, Ridgetown, Ontario.

RODNEY.—Bro. Kaffer, we are informed, begins work in Alborough with the Rodney church the 1st of November.

The brethren there were unfortunate in losing Bro. Campbell but are to be congratulated upon their good fortune in securing the services of Bro. Kaffer.

RIDGETOWN.—Lord's Day morning 10th inst. was spent with the church in Ridgetown. I spoke in Blenheim in the evening of the same day. The audience at R. was larger than it was at any former visit. Bro. Sheppard is engaged to labor with them for six months at least. The brethren there are hopeful.

F.

STRATFORD.—I visited the little church in Stratford on Sunday 17th. Although the day was rainy the audiences were very good. The interest of the work there has been interrupted by too frequently changing the plan of worship. They have now secured the most desirable private hall in the city and may expect larger audiences hereafter. A conditional promise was made to visit them again in the near future. May God bless their efforts for good.

F.

BEAMSVILLE.—We have just closed a two weeks meeting at this place. Eleven honest souls, "hearing, believed and were baptized" and one from the Baptists. At our regular meeting yesterday two more confessed and obeyed the Lord. This makes in all seventeen additions to the church since the first of August, of which fourteen are heads of families. The Lord be praised for the triumphs of His Gospel.

OCT. 25th, 1886. W. D. CAMPBELL.

DEANVILLE, MICH.—We had a good time at the meeting in Laper Co. Mich.; it was held at Deanville. Brethren were there from Brockway Centre, Speaker, Oniard, Grant, North Branch, Marlett, and other places. A brother and sister drove about 60 miles to the meeting. Your brother E. S. is getting stronger and stronger. He preached nine times in the seven days. We had two additions by baptism and a time of sweet refreshment that is pleasant to remember.

LOBO.—In to the annual October gathering in Lobo. One of your readers feels luke-warm let him go to a Lobo "big" meeting, and he will get warmed up unless he is a moral iceberg, and then he will get melted.

The brethren sent Bro. Gunn to Ridgetown and kept your humble servant over another Lord's Day. The great blow of Thursday made a bad break in our large attendance. We were pleased to see two persons put on Christ in Lobo. Ridgetown, Oct. 21st, 1886. E. S.

ERIN CENTRE.—The Stone Church was re-opened on Lord's Day, October 24th. We judge it looks better now than when it was first opened. We regret that the pressure on our space prevents us from giving an extended account of the improvements, as well as of the services on the occasion of the re-opening. We shall endeavor to give a fuller description next month. Bro. O. G. Hertzog was present, and spoke morning and evening to large audiences. He delivered two interesting, able and timely sermons. He also spoke on Monday evening in the same place. Bro. H. was on his way home from Kansas City; he was full of, yea overflowing with, the Convention. It was almost like being there to hear him talk about it.

MUSKOKA MATTERS.

I remained two weeks at Scotia and Cypress. Had good meetings when the weather was at all favorable. Seven confessed faith in the Christ, but three of them, for certain reasons, were not baptized at the time. The latter place is only thirty miles from this, and I trust I shall be able to visit the friends there again shortly. I returned to Baysville Sept. 24th after an absence of five weeks. Can look back and count up over twenty additions; sixteen by primitive obedience, and I trust good seed was sown and brethren, made stronger.

Following is a list of places visited, with the present number of members, viz.: Carteret, 13; Ceccebe, 16; Scotia, 10; Maganettawan, 4. Total 43.

At all these places promises have been given that they will do something for the cause, although no sums have been stated. The following churches have through their delegates at our co-operation meeting, pledged the respective sums set opposite their names, viz.: Baysville \$40.00, Ridout \$30.00, Brunel \$16.00.

Brethren Wm. Palmer, Joseph Allan, A. Harp and H. Harp took my appointments during my absence.

Since my return I had the pleasure of baptizing two, in Ridout a man and his wife, who came fully twenty miles to have the opportunity of thus publicly honoring the authority of Christ; may many more do likewise. Things are generally in a better shape now than formerly, but we need another laborer to fill calls that I cannot attend to. Times are likely to be dull here this winter, as much of the grain was still out when the wet weather set in, and is consequently injured to a greater or less extent.

Baysville, Oct., 1886. W. M. C.

WELLAND.—Please acknowledge through the EVANGELIST the receipt of the following sums for assistance in the payment of the interest on the mortgage on the Welland church building, and for repairing the same.

Sister Wilson,	Wainfleet..	\$2.00
" Wm. Beamer,	" ..	1.00
" Stayzer	" ..	50
" H. E. Bradshaw,	" ..	50
" Geo. Thompson,	" ..	1.00
" Wm. Angle	" ..	50
Bro. Elgin Thompson,	" ..	25
" J. Bradshaw,	" ..	2.00
" Geo. Thompson,	" ..	2.00
" W. H. Swayze.	" ..	5.00
" John Swayze	" ..	2.00
" D. J. Swayze,	" ..	5.00
" P. Smith,	" ..	1.00
A. Friend,	" ..	50
A. Friend,	" ..	25
Sister Mills,	Fork's Road..	2.50
Bro. J. W. Moote,	Gainsboro..	2.00
" Geo. Coon,	" ..	1.00
" J. W. Laws,	Jordan..	1.00
" D. Felker,	Smithville...	5.00
" I. Wardell,	" ..	2.00
" O. Tallman,	" ..	2.00
" G. Coon,	" ..	2.00
Total.....		\$41.00

Also the following sums for the mortgage:

Bro. Geo. Moote, Gainsboro, ..	\$25.00
" Shrum, " ..	1.00
" Dr. Birdsall, " ..	2.00
Sister Shrum, " ..	2.00
" P. Pysher, " ..	10.00
" J. Robinson, Thorold...	5.00
" P. Stewart, " ..	50
Total.....	\$45.50

I should take much pleasure in announcing the receipt of \$560 more,—the sum that remains of the mortgage. S. M.

TORONTO.

CHURCH OF CHRIST, DENISON AVENUE.

Since our "report" in the September "EVANGELIST" we have been aided in our work by receiving the following gifts:

Bro. Edward Trout, Toronto..	\$50 00
" Hugh Black, Rockwood..	5 00
" John Black, " ..	5 00
" John McKinnon, Everton.	5 00
A Sister (no name given) ..	1 00
Total.....	\$66 00

We fully appreciate the goodness of these brethren in thus assisting us, and trust that God may make all grace abound towards them. But for the aid our kind friends have rendered us, I fear we should have failed in our undertaking. Others have promised help, and we hope they have not forgotten us. Our work is going steadily along. Some go from us, and others come. A few weeks since a daughter of our late esteemed

SELECTIONS.

THE INDUCTION.

Rev. H. M. Parsons, Moderator of the Presbytery, said that it was now his duty to introduce the one who had been selected under the Providence of God and the guidance of His Holy Spirit by the congregation and Presbytery to fill this pulpit, which had for some time been vacant. He congratulated the congregation that during its long vacancy they had continued prosperous and increasing in numbers. They remembered the long and favored pastorate of him who had been so honored among them both as a respected member of the Presbytery and a loved pastor of his church, and who had been called to another field of labor which he had filled with acceptance and to the honor and service of his Master. He would recite the steps which had been taken.

A CALL HAD BEEN EXTENDED, according to the rule of the Church, by this congregation to the Rev. Dr. Kellogg, to be their pastor. Coming in the ordinary way to the Rev. Dr. Kellogg, through the Presbytery, he had seen fit, in reliance upon Divine support and counsel, to accept. The several steps had been accomplished, and now they were assembled publicly to induct him in accordance with the mode of the Presbyterian Church. Turning to the Rev. Dr. Kellogg, he said, "My dear brother, will you answer the following questions":—

Do you believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and manners?

Rev. Dr. Kellogg—I do.

Do you believe the Westminster Confession of Faith as adopted by this Church in the basis of union, to be founded on and agreeable to the Word of God, and in your teaching will you faithfully adhere thereto?

Rev. Dr. Kellogg—I do and I will.

Do you believe the government of this Church by sessions, presbyteries, synods, and general assemblies, to be founded on and agreeable to the Word of God, and do you engage, as a minister of this Church, to maintain and defend the same?

Rev. Dr. Kellogg—I do.

Do you own the purity of worship at present authorized by this church, and will you conform thereto?

Rev. Dr. Kellogg—I do and I will.

Do you promise to give a dutiful attendance in the courts of this Church, to submit yourself in the spirit of meekness to the admonitions of this Presbytery, to be subject to it and the Superior Judicatories, to follow no divisive course, but maintain according to your power the unity and peace of the Church?

Rev. Dr. Kellogg—I do.

Are zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, so far as you know your own heart, your great motives and chief inducements to enter the office of the ministry of this Church?

Rev. Dr. Kellogg—They are.

Have you directly or indirectly used any undue means to procure this call?

Rev. Dr. Kellogg—I have not.

Do you engage, in the strength and grace of our Lord Jesus Christ, to live a holy and circumspect life, to rule well your own house, and faithfully and diligently to discharge all the duties of the ministry to the edification of the body of Christ?

Rev. Dr. Kellogg—I do.

INDUCTED.

Rev. H. M. Parsons engaged in prayer, after which he turned to the Rev. Dr. Kellogg, and said, "My Dear Brother—In the name of our Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of Toronto, I induct you to the pastoral charge of this congregation, and to all the rights and privileges appertaining thereto. May the Fountain of all blessing lead and guide you, and lift upon you the light of His countenance."—*Daily Globe*, May 21, 1886.

The traditional custom, so widely prevalent, of not considering baptized persons "members" until they are "taken in" somewhere is not only unscriptural, but is fraught with great mischief. It is a misleading habit. I teach all newly baptized persons not that they must now "join some church," go "into some church," but that they are already in, and that nothing else is required but to serve God in the gospel by keeping his commandments and ordinances. I wish the custom of giving the hand of fellowship as it now obtains were abolished. It fosters the teaching of the leading and popular sectarian evangelists, that you are to "come to Jesus and get saved, and then go and join the church."—J. L. PARSONS, in *Guide*.

PATENT BUGGY GEARS.

Mr. R. McLaughlin, of Oshawa, has on exhibition in the carriage department his celebrated patent carriage gears. Carriage manufacturers and others interested in carriage building should not fail to see these grand inventions. There is the noiseless axle, with brass and rubber washers on both ends, the rubber acting as a cushion deadens all noise, and the brass washer bears all the friction and wear. Mr. McLaughlin also exhibits a side spring, with a single fifth wheel, which is also noiseless. His shaft jacks, packed with brass and rubber, are noiseless, too. The wheel tree plate, made on the same principle, is excellent. It is packed with rubber and brass, and all the wear falls on the brass. Mr. McLaughlin has also a new combination of end spring gears, being a double fifth wheel, which the judges at the Toronto and Guelph Exhibitions pronounced far ahead of anything they had ever seen. The McLaughlin side spring being a platform, all side action is taken away on the carriages. The ends of the springs are fastened down by a clip which is covered by a concave cap filled with brass and rubber. It is a very ingenious piece of mechanism. Perhaps the best of McLaughlin's gears is his new patent top. This top is controlled by the driver and can be raised or lowered at will by means of one lever without the least trouble. On one of the joints is placed a tightener which can be tightened or loosened to regulate the working of the lever. These gears are well worth seeing, and Mr. John Henry, the general agent, who is here in charge, will be found thoroughly conversant with the workings of all kinds of gears, and will be pleased to explain to all who may visit him the advantages of Mr. McLaughlin's inventions.

The whole cross is more easily carried than the half.—*Drummond*.

If you want to convert your neighbor, be a better neighbor than he is.

I have been a wretched, sinful man; but I stand at the best pass that ever man did—Christ is mine and I am his.

If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another in all things to thy liking?—*TOMAS KEMPIS*.

In the intimacies and friendships of these fifty years, I have found that the purest, sweetest and noblest of my friends were those who kept nearest to Jesus.—*Ex-President Hill*.

When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from men very quietly indeed.—*GEORGE MACDONALD*.

SELF-CONQUEST.—Of heroes and heroism we hear much. But there is a spiritual heroism little known: that of the man who resolves to conquer himself—hardest of all conquests. Impatience, envy, rage, selfishness, eager for success or sullen at defeat, passions of the flesh and passions of the spirit—these are his enemies. In the silent depths of the heart he fights his battle. . . . What he does and what he suffers, no man knoweth; God only knows. Not one bloody day does he fight—at Waterloo or Yorktown—and win fame forever; but all through his life does he wage the war and win no fame. Not to lift himself to honor, but to forget himself, to still the throbs of self-conscious disquiet and all selfish passion—this is his endeavor. In the midnight and in the morning, in the throng and in the silent hour, ever is it his holy care and prayer to keep all right within him, to keep all just and true, to keep all pure. Loneliness and neglect, and sorrow may be upon his path, even as they were upon the path of Christ.—*Orville Dewey*.

Anxiety to have the Master's name saved from disgrace by a difficulty has led to passing over of iniquities, and leaving transgressors in the church who had not been excluded, and receiving, excluded ones back again without genuine repentance. Might as well try to heal over an old cancer. Those who have done wrong but lack the humility and Christian spirit to repent will dislike, if not hate, every one in the church who is above reproach. The very presence of the irreproachable character is to them a rebuke. You might as well expect an unregenerate man to rejoice at the Lord's table, as for impenitent ones to feel comfortable in the church. As soon expect a demon to be at ease in the presence of Jesus Christ, as for a wrong doer to be at ease without repentance and hence assurance of forgiveness.—*Octograph*.

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