

ONTARIO EVANGELIST.

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

Vol. 2.

ERIN AND EVERTON, ONTARIO, NOVEMBER, 1887.

No. 7.

POETRY.

JUST FOR TO-DAY.

Lord, for to-morrow and its needs
I do not pray;
Keep me from stain of sin
Just for to-day.

Let me bolt diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, hold me, Lord,
Just for to-day.

—Selected.

CANNOT BE HEARD.

The sweetest sounds
Are those most near akin to silences,
Such as sea whispers rippling at the prow
When the loud engine ceases; muffled bells,
Or echoes of a far-off wave of song
In mellow minstrel's; and the sweetest thoughts
Are those far whispers of humanity,
And love and death, which none can ever hear
Amid the mighty voices of the world.

ORIGINAL.

DRIFTING AWAY.

Ship ahoy! Whither bound? A faint voice
across the deep, dark waters, "Eternity, eternity."
Great shadows of things unseemly fit across the
pathless sea. The lights are but dimly burning,
not much oil. You are out on the ocean sailing
or drifting, which? Take your soundings my
brother, trim your lamps, look at your compass,
examine your helm, do you know your latitude
and longitude? Ship ahoy!! You are drifting,
consult your chart, you are moving quite rapidly,
you can't afford to move in uncertainty, throw
out the anchors, you are in danger, your frail
barque will soon be where two great seas meet.
It will be difficult then to adjust things. When
you first began the voyage the sea was calm—
scarcely a breeze. "Time is tedious to the
young," but just look over your bows now, there
is quite a sea just from the speed of your vessel,
and still you drift amidst the stream. The craft
is getting old—won't stand much of a sea now—
may go to pieces any time. Better get up your
sails, find your course, and strike for land. You
must run close to the breeze now. Be sure of
your beacon lights, no time to lose, you are in a
strait, keep a steady helm. O! how your
vessel labors. There are many anxiously wait-
ing and watching, on the sea and on the land,
the result of your voyage. You have been drift-
ing too long, your barque is trembling with age,
and O! thou dark, dark sea. You try to look
across, and you say I'm not very sure of my
course, my eyes have grown dim, I sometimes
get a faint glimpse of the lights along the shore,
and again all is dark. Where is your Captain?
Look in the fore-castle there. "Master, carest
thou not that we perish?" And he arose and
rebuked the wind and said unto the sea "Peace
be still," and there was a great calm.

Many of us have ascended the top of the
mountain, we have not only looked down the
slope, but we are rapidly descending, and will
soon be in the valley—a child again. "Are you
ready?" Have you that hope which is as an
anchor to the soul, both sure and steadfast? Do
you know God and Jesus Christ, or are you
only "seeming to be religious?" Have you been
"neglecting the great salvation?" or do you
realize that while the "outward man is perishing
the inward man is being renewed day by day?"
Be sure now; certainty of life eternal is our
victory in death, and this alone can carry us
through. "Thanks be to God who giveth us
the victory through our Lord Jesus Christ."

H. BROWN.

Winger.

A THOUGHT ON CHRISTIAN UNION.

To the Editors of the Evangelist:

BRETHREN,—Please allow me to place before
your readers an idea on the union question
which has, to my mind, been too much over-
looked. When a man asks us what he must do
to be saved, we tell him he must believe on the
Lord Jesus and obey the Divine commands.
He searches them out and submits himself to
them. But suppose that he concludes, by what-
ever course of reasoning we care not, that besides
bowing in obedience to Christ he must experience
a mysterious influence of the Holy Spirit before
he can rest confident of salvation. He waits
patiently, and this influence may come or it may
not. To the best of his ability he leads a
righteous life, void of reproach before men. Are
we, or are we not, justified in receiving such a
man as a brother? It is true that he holds a
belief regarding salvation which we cannot find
in the Book, but is there in that Book a single
sentence which would convict him of unrighteous-
ness in that belief? If so I would like to see it.
And yet it is just such abstract beliefs which
keep separate to-day so many earnest, God-fear-
ing people. Baptists believe in an "influence"
of the Spirit, and refuse to unite with us because
we do not believe in it, and we, alas! would in
many instances regard their "superstition" as a
very serious obstacle. Congregationalists believe
that immersion is right, but that sprinkling will
do, and thus they are kept from us.

For my part I am perfectly confident that
belief in Spirit or any other such influence will
never prevent the glorious entrance into the
Heavenly Kingdom of any creature who, with
his whole heart, loves and obeys the Lord of
Calvary. Are we not wasting an immense amount
of energy combating abstract ideas which have
no practical bearing on the salvation of any
human being? I think we are.

LIBERAL.

NEW YORK STATE MEETING.

The Ministerial Association, Christian Mission-
ary Society, C. W. B. M. and Annual S. S. Con-
vention, of the State of New York, held their
meetings in Tonawanda, Sept. 6th to 11th.

Visitors were present from all parts of the
globe. Several brethren and sisters from Canada
were in attendance. Toronto, Jordan, Erin and
Wainfleet were represented.

The business of the different societies was
transacted pleasantly and promptly, and in a
Christian spirit. B. B. Tyler of New York was
the principal speaker for the week. A better
selection could not have been made. His
sermons invariably exhibit an able mind, careful
study, profound thought, and withal his language
is so simple that even a child may understand.
His illustrations are relevant, and his articulation
clear. I have heard him called a model preacher
and am not prepared to dispute the statement.

It was decided to buy a lot for the erection of
a church building in Rochester. For this pur-
pose it was necessary to raise \$2,000. In a very
short time, by the energy of B. B. Tyler and the
ready generosity of those present, the sum of
\$1,900 was subscribed and partly paid. While
it may be agreed that B. B. Tyler is a model
preacher, it might also be said of him, that he
is a most successful solicitor for missions. His
presence in Canada might be of advantage to
some of the proposed mission fields.

Mr. M. B. Ryan, who has had charge of the
Rochester mission for the past year, has decided
to return to his former field of labor, Williams-
port, Pa. Though his departure was deeply
regretted, the church in Rochester earnestly re-
quested the Board to send O. G. Hertzog in his
place. The Board consented to this arrange-
ment, as no State Evangelist will be employed
this year, which position O. G. H. occupied last
year.

Geo. T. Smith from Japan, delivered a most
interesting address relative to the condition of
the Japanese. He exhibited a collection of
Japanese curiosities, such as painting and em-
broidery on satin and leaves, some of their
objects of worship, &c. Mr. Smith is at present
visiting friends in America, and will soon return
to Japan.

One of the pleasant features of the Con-
vention was a short talk from Dr. Monassian, an
Armenian, who has just gone to Eureka College
to prepare for missionary work. Having gone
through the English Medical School in Turkey,
he came to New York over a year ago to com-
plete his studies. He attended a meeting of
the Disciples of Christ and witnessed the im-
mersion of a lady. It was something entirely
new to him, and so impressed was he by the
evening's proceeding, that he wrote to Mr.
Tyler, pastor of the church, requesting an in-
terview and seeking to know how he could
become a Christian. In a very short time he
was immersed, and has ever since been a worthy
member of the brotherhood. He is possessed
of a true missionary spirit, and on the completion
of his studies at Eureka will, in all probability,
return to his native land to preach Christ to his
brethren.

W. K. Azbill of Indianapolis, delivered a
couple of excellent sermons. He has been labor-
ing in Jamaica for some time in behalf of the
C. W. B. M.

Mrs. J. N. Wiseman gave a splendid talk on
"The Relation of the S. S. to the Temperance
Question." In speaking of the necessity of
keeping the S. S. in the church, Mrs. Wiseman
mentioned a few reasons why such is not always
the case. One illustration will serve here. A
certain preacher's son went to his mother one
Lord's Day morning and said he would be
"awful good" and go to S. S., if she would allow
him to absent himself from church. On forcing
an explanation, the little fellow said: "Well,
mamma, perhaps you can understand what papa
says, but I can't." I would ask preachers to
take the hint. Don't talk over the children's
heads if you would get them into the church.

Friday afternoon was devoted to the C. W. B. M.
Mrs. Goodrich read the annual address,
and it so commended itself to the hearers that
R. H. Waggener, representative of the Standard,
requested it for publication in that paper.

Lord's Day morning the S. S. convened at
9.30. It is an excellent school, numbering about
320. The singing was brisk, and all engaged in
it. An unusual sight was the presence of three
Chinese in the school. They are regular
attendants. The church in Tonawanda num-
bers over 400 and is adding more to her ranks
every day, under the able management of the
pastor, Dr. Frank Tahnage. A small organ is
used in their worship, which materially aids the
singing, in which all join. Great praise is due
the entire church for their untiring efforts to
entertain their numerous guests. All were pro-
vided with comfortable homes, and went away
feeling that the hospitality of the Tonawanda
people was almost boundless.

On Monday, 12th, an excursion was made to
the Falls, under the leadership of O. G. Hertzog.
A most enjoyable day was spent by all partici-
pating. Thus pleasantly ended a most pleasant
and profitable week. B. J. S.

DENISON AVENUE WOMAN'S MISSION BAND.

The Woman's Mission Band of Denison Ave.
Church of Christ, was organized April 16, 1887.
Its object is the cultivation of a deeper interest
in Mission Work, both Home and Foreign, and
raising of funds for carrying on the work. Each
member pays an entrance fee of twenty-five cents,
or more, per year, and in addition five cents, or
more, per week.

The members of the Band have pledged them-
selves to raise twenty-five dollars for Home
Missions and a like amount for Foreign work.

Already fifteen dollars of the Home Mission
pledge has been forwarded, leaving ten dollars
yet to be redeemed. Cash on hand five dollars
and fifty cents. The above has been obtained
with a membership of twenty-six, proving what
might be accomplished with all actively taking
part in the good work.

But it is a well-known fact, that it is next to
useless to talk to men of their soul's salvation
while their bodies suffer from want of clothes,
etc.; and there are many worthy poor, whose
gratitude once being aroused, will gladly listen
to the messenger of the Prince of Peace. So in
order to make use of all avenues of usefulness, a

Dorcas Society has been formed in connection
with the Mission Society.

The object of this society is to provide clothes
for those who are in need. Its members meet
twice a month, to attend to the making over or
repairing of cast-off clothing, collected from those
willing to contribute, as also the making up of
new articles of clothing provided from the funds
of the Society. In order to a wise distribution
of these articles, they are entrusted to a reliable
person, who distributes them to the worthy poor.

At the close of our last meeting the members
entertained those interested in our work to a
social tea. On the plate being passed around it
was found the interest had reached the pockets
—result—eight dollars and seventy-five cents
(\$8.75).

Sisters, will you not join with us in helping to
fulfill that command of the Lord, "Bear ye one
another's burdens," remembering that, "He
that hath pity upon the poor lendeth to the
Lord," and "They that turn many to righteous-
ness shall shine as the stars for ever and ever."?
CLARA REID, Sec'y.

SELECTIONS.

LEVITY ON LEAVING CHURCH.

An earnest writer says: "I do not warn you
against cheerfulness. It is pleasant to see the
faces of God's people beaming with the secret
refreshments of the Spirit, or reflecting the glories
which shine from between the Cherubim. But
this sacred rejoicing is no more like levity than
the clear diffused light of the morning is like the
flash of shaker tinsel. Cheerfulness is the genial
warmth of the Sun of Righteousness, levity is the
crackling of thorns under a pot. One is the
voice of rejoicing which becometh the Taber-
nacles of the righteous; the other is the laughter
of fools, fit only for the tents of wickedness.
Cheerfulness can mingle with solemnity just as
the clear heavens may be solemn with night, yet
cheerful with stars." This distinction, so clearly
and beautifully drawn, is just it holds true under
all circumstances, but never needs to be more
carefully recognized than at the close of public
worship. People should not go from church
services with dimly pious looks, speaking to
one another in sepulchral tones. This always
savours of hypocrisy and is abhorrent alike to God
and man. But we hold that levity in the aisles
and jesting in the vestibule and mirthful conver-
sation on the way home is neither decorous nor
consistent.—Baptist Weekly.

MRS. LIVINGSTONE'S GRAVE.

Professor Drummond, at Chautauqua, told of
his visit, in the heart of Africa, to the grave of
David Livingstone's wife—Dr. Moffatt's daughter:

We were to spend the night within a few yards
of the place where Mrs. Livingstone died. Late
in the afternoon we reached the spot—a low
ruined hut a hundred yards from the river's bank,
with a broad veranda shading its crumbling walls.
A grass-grown path straggled to the doorway,
and a fresh print of a hippopotamus told how
neglected the spot is now. Pushing the door
open we found ourselves in a long, dark room,
its mud floor broken into fragments, and remains
of native fires betraying its late occupants.
Turning to the right we entered a smaller
chamber, the walls bare and stained, with two
glassless windows facing the river. The evening
sun, setting over the far-off Morumballa moun-
tains, filled the room with its soft glow and took
our thoughts back to that Sunday evening
twenty years ago, when in this same bedroom at
this same time Livingstone knelt over his dying
wife and witnessed the great sunset of his life.

"Under a huge baobab tree—a miracle of
vegetable vitality and luxuriance—stands Mrs.
Livingstone's grave. The picture in Livingstone's
book represents the place as well kept and sur-
rounded with neatly planted trees. But now it
is an utter wilderness, matted with jungle grass
and trodden by the beasts of the forest, and as I
looked at the forsaken mound and contrasted it
with her husband's marble tomb in Westminster
Abbey, I thought perhaps the woman's love
which brought her to a spot like this might be
not less worthy of immortality."

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A SPECIAL OFFER.

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

We will send the paper free

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

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

Now is the time to give the paper a boom.

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

TO OUR READERS.

We earnestly appeal to you again in behalf of the ONTARIO EVANGELIST. It is conceded by all that the paper is a necessity and that it is accomplishing not a little good. From the many kind and helpful letters received we have reason to believe that such is the case.

We are trying to conduct it not in the interest of any man or set of men but in the interest of the cause we all profess to love. While we do not claim for ourselves perfection in this, we do profess to be striving that we might attain unto it. Now, dear reader, we would remind you that the paper, though small, calls for not a little money every month. Many, however, of those who are in arrears do not seem to think of this. In the majority of the cases, we believe that it is the result of negligence, but negligence is a sin—a sin of no small magnitude in the poor publisher's eye.

We ask you, dear Christian readers, to do what you can for the paper. We need your sympathy and assistance. We cannot publish a paper without your co-operation. Will you help us?

APOSTOLIC METHODS OF WORK.

II.

In the July number of the EVANGELIST a few general remarks were made on the subject of *Apostolic Methods of Work*, and an intimation given that in succeeding papers certain of these methods would be pointed out. We have been unable to carry out our purpose until this number, and now we have only time and space for a bare enumeration without referring to the Scriptures by chapter and verse which illustrate the different points. The Acts of Apostles will furnish instances which justify us in denominating the following, "Apostolic methods," and it would be found interesting to give the entire book a careful reading with these before the mind observing where and when the Apostles followed them.

1. They uniformly preached Jesus the Christ,
2. Yet adapted their discourse to the audience,
3. And utilized any special circumstances of the occasion.
4. They reasoned with the people,
5. Did not wrangle,
6. And were not tantalizing.
7. They recognized the principle of division of labor,
8. Exercised care in the selection of officers,
9. And worked "the Centres."
10. They scattered the good seed as widely as possible,
11. Yet gave great prominence to the confirmation of those already disciples,
12. And did not neglect discipline.
13. They were not afraid of persecution,
14. Yet did not dare it.

It is not pretended that these fourteen items exhaust the subject, but they are presented as undoubted Apostolic methods. They might therefore be assumed to be very wise ones, yet a

very little consideration of them will show them to be such according to the principles of human nature. They, no doubt, account largely for the wonderful success which attended the labors of the Apostles. There is nothing local about them, they are applicable everywhere and always. We should therefore give heed to them, and follow them.

G. M.

PARDON.

That there is much confusion in the minds of many in regard to the forgiveness of past sins cannot be doubted. It is a matter of uncertainty with some professors of religion as to the time when all the sins of their past lives were blotted out; and with not a few it is a matter of doubt whether they have been forgiven or not.

It is remarkable that any one with the New Testament before him should be unsettled in his mind in regard to so vital a question.

If there is no assurance of pardon there is no assurance of Heaven.

Whatever may be the cause or causes of so much vagueness upon this important feature of the remedial system, we are unwilling to admit that it is due in any sense to a lack of perspicuity on the part of the scriptures. That this is evident, is seen from the fact, that those who faithfully observe, in turning to the Lord, the conditions of pardon as set forth in the commission of our Saviour and taught by the apostles do not share in the doubts and uncertainties alluded to.

But from whence do those doubts and misgivings arise? It is when the scriptural conditions of pardon are ignored and inquiring sinners, observing human devised conditions, are taught to look *within* for the assurance of pardon instead of looking by faith to the promises of God's word. Since it is God's prerogative to blot out transgressions, we must look to him for the assurance that he has performed for us that gracious act. We must look outward and upward for assurance and not within. As well might a captain, as a certain writer has said, look into the hole of the ship for the north star as for a sinner to look into his own heart for evidences of forgiveness. Hence while those who consult their feelings upon this important matter can only say, "Perhaps I am a child of God," or sing, "Perhaps he will accept my plea," the intelligent Christian trusting in the divine promises triumphantly say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

If you do not know *when* your sins were pardoned, you do not know that they are pardoned at all.

This leads to the question: At what period does the sinner have the assurance that his sins are cancelled?

We would most unhesitatingly say that he has the assurance after the transition from death to life—after the old man has been buried with his lusts and the new man has arisen to walk in newness of life. When did the Pentecostians have the assurance that their sins were pardoned? Peter in response to their enquiry commanded them to "Repent and be baptized every one of you in the name of Jesus Christ for (in order to) the remission of sins." They believed the words of Peter, obeyed the commands and rejoiced at once in the knowledge of forgiveness.

Paul, declaring the manner of his conversion, says: "One Ananias, a devout man, came unto me and stood and said unto me And now why tarriest thou? arise and be baptized and wash away thy sins."

It was after the Eurach was baptized that he went on his way rejoicing, conscious of entire freedom from guilt.

"The Corinthians hearing believed and were baptized," trusting in the word of Christ that they would receive what he had promised, even the forgiveness of sins.

Have you "obeyed from the heart that form of doctrine which was delivered unto you?" If so, you then became free from sin and became the servant of righteousness."

T. L. F.

NOTES.

Bro. H. B. Sherman has been elected State Evangelist for Pennsylvania for another year.

Bro. J. H. Mundy of West Lake Ont., has decided to move to Camp Hill and preach for Camp Hill and Huntsdale churches.

We have a reply from Bro. Brown to the criticisms in our last of a former article of his, but we cannot find space for it this month.

We acknowledge with thanks the receipt of names and money from Sister McClurg, of Lobo, and Sister R. Leary, of Toronto.

Contributions from Ontario to Foreign Missions since 1886:— Church, Guelph \$10.00; Church, Dundas Avenue, Toronto \$15.00; S. S. Glenora, \$5.00.

The excellent article in this number upon *Envy* is from the pen of our highly esteemed friend and class-mate, Prof. J. D. Crow, editor and proprietor of the *Bastop Bee*.

Before trying to cure a crank, read and reflect upon this declaration:—"The man who will not listen to reason soon becomes a crank; but trying to cure him is a waste of time."

We have received the very interesting annual report of the Foreign Missionary Society. Its length prevents us from giving it to our readers. In a future number we may present a summary of the year's work.

If you want to be well informed on Temperance matters you should take and read the *Canada Citizen*. You can get it on trial for six weeks by sending TEN CENTS to F. Spence, 8 King St. East, Toronto.

The failure to engage Bro. Parsons for the Toronto Mission is a great disappointment to the Toronto brethren and to us all. The interests of the cause require a first-class man for that field and we must not relax our efforts until such a man is secured.

We learn from our American exchanges that the General Conventions held in Indianapolis last month were very interesting and stimulating gatherings. We have been looking for a report prepared for us by a brother who was there; it has not yet arrived. We hope to present it to our readers next month.

A report by Bro. J. E. Lister of a protracted meeting held at Cape Rich by Bro. Lediard received after some delay. Being wrongly addressed it is crowded out of this issue. Bro. Lister reports an interesting meeting. No additions but good was done to the church.

We rejoice with Bros. Woolner and Lediard and the church in Garafaxa over the glorious ingathering reported by Bro. Lediard in Co-operation Notes. We regret very much that we were unable to attend any of the meetings. We hear from others who attended that they were very interesting.

The American edition of the *Australasian-London News* is worthy of the largest patronage. It pictures events from a British standpoint, and is therefore of special interest to Canadians. The reprint of the celebrated *Illustrated London News* is a remarkable enterprise. Copies of the American edition can be had for only ten cents.

No doubt many of our readers may anticipate the purchase of an *organ* in the near future. We refer such to the advertisement of Bell & Co. in this paper. By purchasing from them you can be assured of a first-class instrument. It is claimed they are superior in some respects to any in the market.

We are glad to learn of the organization of the auxiliaries to the Ontario Christian Woman's Board of Missions. There seems no good reason to doubt the usefulness of such societies. It is more than questionable whether we have been following scriptural precedent in keeping the sisters so much in the background. These earnest workers are cordially invited to use the columns of the EVANGELIST. This month there is an interesting report from Sister Clara Reid, of Toronto. Next month we expect to have an article from Sister Brown, of Warton.

Bro. Richard Hamilton of Erin recently paid a visit to his brother in Muskoka. He found that the people generally spoke in the highest terms of Bro. Crewson and his work. His arduous labors have enlisted the sympathy and admiration even of those not connected with the Disciples. Let us not forget that Muskoka is a new country, that Bro. Crewson is doing pioneer work, and that unless he is largely sustained by the churches throughout the Province the work cannot be continued.

Another long letter received from Bro. Fyfe on the Resurrection. We said in our last reply "If in his two long letters he has not been able to find room for the *scripture* which teaches his theory we will yet give him room to produce it in our next issue. It is *scripture* however we ask for, and not special pleading in support of a man-made theory." He produces no more *scripture* proof in this article. The passages upon which he relies are before our readers. We are willing to let them judge for themselves. Bro. Fyfe should not find fault for lack of space, for his articles were both much longer than our replies, and the one now at hand is the longest of them all.

Through the instrumentality of Bro. John Stewart of Exeter, a sermon by B. E. Manhe on the subject, "The Heart in Conversion" has been printed in pamphlet form and can be had at reasonable rates by addressing John Rutherford, Owen Sound, Ont. This sermon makes an excellent tract and if circulated would do much good. Many who are unable to publicly proclaim the gospel could in this way greatly assist in spreading the truth and in saving souls. This sermon appeared in a recent issue of the *Standard*.

"The heart knoweth its own bitterness;" most, if not all, houses have skeletons in the closet; and few churches are without their troubles. So before you leave the church you are associated with for trouble's sake, be sure there is no trouble in the one you propose to go to, and that there never will be, so long at least as you live. Such a course may save you the trouble of moving from church to church to find a church without trouble.

Speaking of church troubles reminds us that some of the brethren seem to think the Disciples have a monopoly of them. That they have their share cannot unfortunately be denied; that other people have "a plenty" can unfortunately be affirmed. The fact of the matter is, that so long as people are, as they are, more or less imperfect, there will be troubles everywhere, even in churches, and the part of wisdom is to deal with them wisely, and overcome them speedily. In some places, no doubt, the Disciples have a "bad eminence" thro' the abundance of church difficulties among them; but in other places some other people have the place of dishonor. So, brethren, let us not forget that very wise old saying, "Fields are green away off."

As an example of what can be done in a few years in a large city by earnest, faithful work, read this from Bro. B. B. Tyler's letter in the *Standard* about Denver:—

"The Christian Church is not so large nor so costly as the buildings mentioned, but it is a beautiful and unusually convenient house of worship. It is about as near perfect as a church building can be made. The mortgage ornament is lacking. The congregation is practically free from debt. W. B. Craig has entered on the sixth year of a remarkably successful pastorate. He has built from the ground up. Beginning with a mere handful of intelligent and earnest Christian men and women, without a church house, there is at the end of five years a compact congregation of nearly five hundred communicants, owning a house of worship good enough for any church."

Dr. Joseph Parker in an address delivered in Boston recently said some very startling things. Here are some of them. We commend them to our reader's attention, not because they are startling, but because they are wholesome. We have been called heretics for giving expression to the same sentiments. "Christianity has suffered more from theologians than from infidels." Many men who have been called infidels have had no warfare with rightly understood Christianity, but with what appeared to them to be an irrational, false and vicious philosophy. *I would not sign a creed that any man has written.* What right have we to write down words and say that they are everlasting, unchangeable. I should call such a dogma a Popish dogma were it not an insult to the Pope. If any theologian says men have light enough to be damned by and not light enough to be saved by, I know not that the fire of hell is hot enough to burn such blasphemy. Some churches require that their creeds shall be re-signed every five years. *They had better be revised every five years.*

We continue to meet with people who think the Scott Act is not being enforced in this Province. Such people are not posted. From a late number of the *Canada Citizen* we learn that the record for the five quarters ending July 30th, is as follows:—

	Informations.	Convictions.
1st quarter	463	269
2nd "	562	272
3rd "	373	248
4th "	810	605
5th "	918	692
	3126	2086

Upon this record the *Citizen* remarks that, "the improvement is gratifying and encouraging, and the reasons for it need not be sought for very long. Inspectors are becoming better acquainted with their duties and more thoroughly skilled in overcoming the difficulties that are put in their way; efficient police magistrates have been appointed; Government instructions have been issued and inspectors warned of the neglect of duty; in one county, Leamox, where the inspector was utterly useless, in response to complaints made a Government enquiry was instituted, which resulted in the dismissal of the inefficient officer and the appointment of another in his place. No doubt some of the improvement is to be attributed to the persistency with which temperance workers in every part of the Province, as well as *The Canada Citizen* and other journals, have demanded that the law be honestly carried out." The friends of the Scott Act have no reason to be discouraged.

W. H. Rogers in the *Christian Standard* tells us that "There are twelve churches in Nova Scotia, besides the scattering brethren, and five churches in New Brunswick, exclusive of isolated bands not regularly organized. These churches contain between sixteen and seventeen hundred members. As the result of their combined labors for the past year they have one hundred and seven baptisms to report, and some accessions who had been previously baptized.... Prince Edward Island has eight hundred members in seven churches.....Thirty preachers have left the Provinces for the States." Bro Rogers thinks that though their labors have been invaluable in the States, they would have done more good by preaching and laboring at home. We should like to know how many preachers have gone from Ontario to the States.

One of the most encouraging features of our work in this country is the number of young men who have recently resolved to devote their lives to the ministry of the word. The cause has long been languishing for the want of preachers. We trust a better day is dawning, or has already dawned. We await with hopefulness, though almost with impatience, the time when these and other young brethren will be in the field well-equipped to "endure hardness as good soldiers of Jesus Christ."

We are glad to see that the church in Portage la Prairie is interested in foreign mission work; they contributed \$29.80 on Sept. 4th. We cannot understand how any church of Christ can be uninterested in this grand work. How much money is spent even by Christians frivolously! It has been well said that the cause of Christ will never prosper as it ought to do, until His followers get right on the money question. Many preachers need to lay aside all squeamishness in the matter and do their duty to the brethren by urging them to do all they can with their money for the Master.

CHURCH NEWS.

STRATFORD.—We are sorry to be informed by Bro. Macklin that he has decided to move to Texas. We believe Bro. M. has done the best he could and has sacrificed much for the cause in Stratford. Our best wishes go with him to his new home.

ST. THOMAS.—Bro. A. R. Best has been preaching for the church in St. Thomas in view of locating there. It may not be generally known that Bro. Best comes to us from the Baptists. We trust he may be the means of accomplishing much good.

WIARTON.—Bro. John B. Lister has decided to come to Warton instead of going to Muskoka. He is with us now. We expect him to stay for a year at least. As Bro. Lediard spoke of Muskoka, perhaps it would be well to note his coming here. We are all glad to have him with us. Oct. 16th, '87. S. M. BROWN.

HAMILTON.—Last Lord's Day the time for exhortation was occupied by Bro. Bradfield, who preached an impressive and instructive sermon. Bro. B. now preaches for us every third Sunday, Elder Wheeler and he taking turns in relieving Elder Anderson. At the close of the discourse Elder Anderson extended the gospel invitation. Two responded and made the "good confession." They were baptized Tuesday evening. This is the third addition to our numbers within a short time. May there be many more. L. V. R. Oct. 28th, 1887.

Bro. H. Brown is highly esteemed by the brethren of the churches of Gainsborough and Wainfleet. We believe him to be an earnest and faithful teller of the good old story. He is well spoken of by all and has made us all feel to rejoice at his presence. There has been no jar nor discords, but all has been peace and harmony since he came among us, and will be remembered by all. He intends soon to return to his family, but we hope to have him come again. WM. H. SWAYZE.

GRANT, MICH., AND LOBO.—We spent the last Lord's Day in Sept. with the brethren in Grant, Mich. We had the pleasure of meeting with several of Christ's people from the neighboring churches. Bro. Tarswell and wife, late of Erin, drove from Deanville (about 50 miles) to meet with us. We had a very pleasant time, fine weather, a fine gathering and a fine, loving spirit. One baptism, a widow of the late John Black, on the second Lord's Day of October we were with the Lobo church at their annual meeting. The continued wet weather was a draw back, but the Scotch people are not afraid of a little rain, and turned out most encouragingly. Bro. Wright was to leave this field of labor after the Lord's Day following. May God in his providence send this faithful church a faithful laborer. The kindness, love and hospitality of this church are well known. E. S. Ridgetown.

Elder Jas. Kilgour has been remarkably active during the past winter in the Master's cause for one of his years. In addition to his labors for his home church at Guelph, he preached for the church in Toronto on the third Lord's Day in August. The three weeks following he labored for the church in St. Thomas, after which he visited Meaford and officiated, assisted by Bro. Lester at the opening of the new meeting house at that place. The work which Bro. Kilgour is yet able to do is much needed among the churches.

MUSKOKA. Our Annual Meeting you gave notice of in your last EVANGELIST was a total failure. I will give you my mind of it, although I was not able to attend being sick, so I am governed by report. On Saturday, October 1st, there were eight in all, but I am told by those who were there but little was done, and no preachers up to this date. Three loads went from this congregation to meet with them at Baysville at 10 o'clock, and as there were no signs of the house being opened at 11 o'clock they came back, and we had our usual Sunday-school and meeting. Had there been one feature observed, I think there would have been a good meeting.—"Look not every man on his own things, but every man also on the things of others" (Phil. 2: 4). I suppose all think themselves not to blame, but I do think a little of the above would do us all good. On the last Lord's Day in September we had a Bro. Wright, a Baptist, to preach for us, and he did us much good spiritually: his discourse was from Matt. 11: 11. To my surprise, after the discourse, by invitation from me, he attended to the Supper as a brother; this is just as it should be. Ridout, Oct. 3rd, '87. W. P.

WAINFLEET AND GAINSBORO.—I lectured at Wainfleet, Ont., on Sept. 20th, 21st and 22nd, and on the 23rd, 24th and 25th preached for the brethren at Gainsboro. Bro. H. Brown had commenced the meeting at Gainsboro. the Sunday previous, and up to my coming had taken the confessions of two persons, which with three who made confession at the water at the time of their immersion made five who were, doubtless, enlisted under his honest preaching. There was another confession on Sunday afternoon, making six in all who, during the short meeting, put on the Lord Jesus. I was much pleased with the Canadian brethren, and was greeted with overflowing houses during my stay. The opportunities for doing good at Gainsboro are very great. Bro. Brown is much loved by the people, and I trust to hear of his re-engagement for an indefinite time. The churches for which he has labored are abundantly able to keep a preacher in constant work if they will only systematize their giving. In fact the Disciples at Gainsboro are rich and increased in goods, and if all will give weekly, as they are able, there can be built up there one of the strongest congregations of Christians in all the Province of Ontario. I enjoyed meeting with the brethren at both Wainfleet and Gainsboro, and shall always remember my trip among them with pleasure. May the good Master bless the Disciples in Canada and deliver them from unwise leaders, sectarian narrowness and poisonous reading. FRANK TALMAGE.

Tonawanda, N. Y., Sept. 28th, '87.

MANITOULIN ISLAND.—Out upon the waters of the Georgian Bay, during my late trip to the Manitoulin Island, I had the pleasure of preaching on board the boat to an "excursion party," and was requested to furnish a copy of the discourse for publication in one of the Toronto papers, which I could not do, but have written it out for the ONTARIO EVANGELIST, if you think it worth the space and have room for it. While on the Island I had the privilege of speaking to the brethren and others at different places on each Lord's Day, and we were glad to meet each other. On the second Lord's Day of my stay I hired a horse and buggy and went to one of my old stations, but got there too late for a meeting that night, still the friends were so anxious for a meeting that we appointed one for 9 o'clock on Monday morning—and that in the midst of harvest—but being a damp morning we had a good turn out, and at the close one person came forward and made the "good confession," wishing to be baptized. Then on the way to the water another, and then at the shore of Lake Wolsley another expressed the wish to put on the Lord. We could rejoice and thank God for his goodness in giving us the gospel and its privileges. We found the crops on the Island rather better than usual, and the people more prosperous and contented. I did not take time to visit Green Bay and Sheguindah, but I think that in all parts of the Island there is need of some one to spend his whole time in laboring in the Master's cause. And while they need help, they must try to help themselves, and to help others, and so become more of a missionary people.

ACTON.—On Lord's Day, 9th of October, a Bro. Roberts from Toronto spoke to the brethren in the morning, and the writer in the evening, and at the close an invitation was given and an estimable young lady came forward and was baptized on Monday afternoon. I promised to meet with Acton church on the next Lord's Day, after which I return to Muskoka with my family. W. M. CREWSON.

PORTAGE LA PRAIRIE. During a short visit to Manitoba and the North West, which was very delightful in every respect, it was my good fortune to spend several days with many old friends and neighbors in the town of Portage la Prairie and surrounding country. Almost all these friends are connected with the church in that place. On Lord's Day, Aug. 28th, I had the pleasure of meeting with the church; there was also present from Ontario Bro. Arch. McKillop of West Lorne. We heard two good sermons from Bro. Finch, who, I was glad to hear, is highly esteemed by the church. They consider these as very fortunate in having secured the services of so excellent a man, so faithful a worker, and so good a preacher. Bro. Finch believes the church in the Portage has before it a prosperous future, and is quite encouraged by what has already been accomplished since his arrival in the country. He intends to make another visit to Dakota this Fall, if at all possible. One cannot but feel that it is a great pity that the Disciples are not more largely represented in that great country. D. M.

CAUSE AND EFFECT.

When a preacher labors for a church where the *Review* is in general circulation, does he usually receive less than will pay his actual expenses, even when he has been sent for by the said church?

QUERY.

CO-OPERATION NOTES.

The meeting at Cape Rich closed without any additions to the church. The audiences were good and the interest well sustained. I trust the church itself was strengthened and good in that way done.

From Cape Rich to Toronto, where I spent one week preaching on Lord's Day and attending the meeting for prayer on Wednesday evening, and also the meeting for Bible study on Friday evening. The latter meeting was held at the residence of Bro. Dr. McCullough, on Spadina Avenue. It will be held there in future on alternate Friday nights. This is a convenience to those in the west of the city, while those in the east will meet at Bro. Malcolm's, 89 Church Street. If you are in the city, spend these evenings with us. You will find it a great spiritual treat.

Word to the Brethren all through the Province. If you are coming into the city to live, or if you are sending your sons or daughters into the city, for educational or other purposes, or if you have friends already in the city who are not worshipping with us, if you will drop a postal card telling us where to find them we will visit them, at once, and welcome them to the privileges which we enjoy. This is especially important in the case of young Christians who come from the country to this great city. They will be more safe with the church and with their brethren than elsewhere. Drop a card to W. J. Forrester, 89 Church Street, Toronto, and we will give the hand of welcome to those who come amongst us and engage them in Christian work and enjoy with them Christian worship.

Bro. John Munro spoke with acceptance to the church in Toronto on Lord's Day morning, the 10th inst. We need preachers of the gospel greatly, and it is refreshing to know that there are young men who are fitting themselves for so great a work. May the blessing of our Heavenly Father and the encouragements of his people follow our Brother in his studies and in his work.

I am now in a meeting with the church in Gairrassa, reaping a grand harvest from the seed so faithfully sown by Bro. Samuel Woolner. Thirty persons have confessed the Saviour up to this date, and I trust there are yet more to follow. The meetings will be continued for a few days longer, when I will likely return to Toronto. JAMES LEDIARD, Marsville, Ont.

October 22nd, '87.

FOREIGN MISSIONS.

The work is growing on all sides. In Turkey, in China, in Japan, in India and Norway, there is need of more laborers. G. W. Jackson would like to have seven men for the seven vast and populous districts around Bilaspur. The work can not be enlarged unless the income of the Society is greatly increased. The receipts are growing year by year, but the growth is not as rapid as it should be. Apart from bequests, this year's receipts are \$71,475.56 greater than those of last year. But \$40,559.35 is a paltry sum for such a work as the Society is conducting. The year closes with \$891.52 only in the treasury. No collection will be called for until March. The five months from now until then are the duller in the year. The friends of the Society will see the need of giving more liberally than ever that the cause may not suffer. A. McLEAN, Cor. Sec'y, Cincinnati, O.

Box 750.

PRESENTATION TO ELDER JAMES KILGOUR

On the evening of the 11th of October the house of Elder James Kilgour, on McTague Street, was taken possession of by about fifty of the members and friends of the congregation of Disciples of Christ. After pleasant congratulations, Mr. D. Stewart, who was chosen president, made a short speech and called upon Mr. V. Canham to read the following address:

To Elder James Kilgour,

OUR DEAR PASTOR. A few of us have met this evening for the purpose of showing you that your labors among us, as a church, are not for gotten.

We realize that it is a sacrifice, on your part, in your declining years to meet with us on all occasions, be the weather dark or fair, to encourage and strengthen us "to run the Christian race with patience, ever looking unto Jesus, the author and finisher of our faith."

On behalf of the older members of the church and of the "Mite Society," accept this purse as a small token of our appreciation of your efforts.

Our earnest prayer is that God may bless and support you in your failing strength, and that you may long be spared to meet with us.

Signed on behalf of the Church and Mite Society,

MARTHA BUTCHART, DANIEL STEWART.

Guelph, Oct. 11th, 1887.

Miss H. McDougall made the presentation. Mr. Kilgour in reply said that he could truthfully say that he was entirely taken by surprise, as neither he nor any member of his family had the least hint that anything of the kind was to take place. Still he was pleased to see so many of his friends present, and more pleased with the kind words of the address and the tangible proof of their kindness which he held in his hand. In his labors among them he had sought to advance the best interests of Christ's cause, and hoped that in the future they all would seek to work more for the Master, "striving together for the faith of the Gospel." He thanked them for this expression of their kindness and hoped they would have a pleasant evening together.

Mr. Wm. Abbott, being called upon, said he had known Mr. Kilgour for forty-two years, that his acquaintance had been of a most intimate kind, and in his labors during that time he had sought "them not theirs." He was glad to be present and could say that he was worthy for whom they had done this.

Impromptu speeches, recitations and songs completed the first part of the programme.

The second part was introduced by the ladies of the congregation, who had come well prepared to prepare a bounteous repast, of which all partook heartily.

After pleasant conversation and devotional exercises, the company dispersed, much pleased with their visit.—Guelph Mercury.

OBITUARIES.

The church in this place has suffered the loss, by death, of three of its members during the last month.

Sister Nancy Watson, aged 89 years, died September 2nd, quietly passing away, as the result of old age.

Sister Eliza Jane Cooper died September 18th, aged 18 years, after a long and wearisome illness. Bro. Charles Miller died September 29th, aged 82 years, from old age.

The writer spoke at each funeral.

SAMUEL WOOLNER.

Marsville, Oct. 22nd, '87.

MARRIED.

DAY—SWORD.—On the 5th October, at the residence of Mr. John Stewart, Jr. by T. L. Fowler, Edwin Day, of Eramosa, to Elizabeth Secord, of the same place.

EDUCATION.

EDUCATION it has been said is the golden key that unlocks the door of Success. Within certain limits and with certain qualifications the saying is undoubtedly true. But to the young, in this age, whose preparation for the arduous conflict of life is as yet unfinished, it is an important consideration in what direction they shall expend their energies,—along what line of action their efforts shall tend. The struggle for fortune, fame or even an independent competency is for various reasons more difficult at the present day than at any former time. The age is past when the spending of years in storing the mind with classical and metaphysical subtleties is likely to prove a prudent or profitable investment to the great majority of young men or women. The field for the exercise of such attainments is exceedingly limited, and at the same time crowded with competitors for the laurel of success. It is to the wider fields of Agriculture, Manufactures and Commerce that attention must be directed in this comparatively new and prospectively great country of ours, with a view to having scope for the exercise of talent and ambition and opportunity for making life both useful and successful. It is obvious that the education necessary for effective work in either of the latter spheres, must be special, comprehensive and thoroughly practical. It is not intended here that the accumulation of wealth is, or ought to be the main object of human activity, but the acquisition of a certain amount of wealth, in some form, is not only a duty but also a necessity to every individual who would live honestly. The Guelph Business College, Guelph, Ont., is a popular institution, designed to impart that practical education that prepares the individual for the successful management of financial affairs, the proper adjustment and comparison of losses and gains, and for the intelligent performance of the varied transactions that the merchant, the manufacturer and the farmer must meet in the regular course of business. To the young man or woman possessed of energy and ambition a course at this institution is commended, as opening up the way to a career of independent usefulness and success. Circulars giving full information are mailed free to any address, on application to M. McCORMICK, Principal.

TO THE CHURCH OF CHRIST.

AT

DEAR BRETHREN:—

The brethren appointed by the churches to manage the affairs of the co-operation in Ontario (which for convenience and brevity are called the Board) desire to present the following:—

The Report of the Board presented at the Annual Meeting in Guelph showed that in addition to the labors of Bro. Lediard among the Churches for seven months, and for three months continuously in Toronto, special assistance had been given to the work in Muskoka, Welland and Manitoulin Island.

The amount of money received from all sources for Home Mission Work during the year was.....	\$1,754 27
Of this amount there was expended....	1,483 95
Leaving a balance on 1st June of..	\$ 270 32
Cash received since Annual Meeting....	118 25
Total.....	\$ 388 57
Amounts paid since 1st June... \$236 27	
Amounts due, but unpaid.....	150 00
	\$ 386 27

Leaving a balance on 12th Sept. of... \$ 2 30

The work laid out by the Board for the current year will require about \$2,500.00, and we take this opportunity of appealing to our brethren for their hearty and liberal co-operation.

The Board, in harmony with the expressed wish of the delegates and visitors at the Annual Meeting, propose:—1st. To assist the Church on Denison Avenue, Toronto, to establish the work already begun there. 2nd. To aid the work in Muskoka, and, if possible, in Collingwood and other needy points.

We desire also to continue the services of Bro. Lediard as general Evangelist. He has spent most of the time with the Church in Toronto, but we hope soon to have him relieved so that he will be at liberty to hold meetings in other places calling for help. We expect soon to be able to announce that an Evangelist, qualified to carry on the work in this important city has been secured. Bro. Crewson is continuing the work earnestly in Muskoka; but is not able, in his state of health, to fill all the places calling for labor. The Church in Collingwood has secured the services of Bro. C. Sinclair, who has been with them for some weeks.

These undertakings call for the united and prompt co-operation of every living disciple of Christ. Upon you, brethren, lies the responsibility of this work, and we have confidence that you will not be behind in this good work of the Lord. The foregoing statement shows the need of immediate action.

Will you—1st. Ascertain as soon as possible how much you can raise during the current year from June 1, 1887, to June 1, 1888, payable, if possible, quarterly, and forward the amount of your pledge to the Secretary. 2nd. Will you, if possible, collect these amounts quarterly, or oftener if convenient, and remit to the Secretary at Guelph.

On behalf of the Board.

J. W. KILGOUR, Secretary.
HUGH BLACK, President.
Guelph, September, 1887.

SELECTIONS.

NEEDLESSLY PERPLEXED

Referring to the difficulties in the Scriptures, on account of which many are perplexed, Professor Fisher makes the following statement: "The moon, fair though it be and however soothing its light, presents roughness and dark patches on its surface when we turn the telescope upon it. But we are not obliged to gaze at it always through a magnifier. The sun is just as radiant, and its rays are just as warm as when no spots had been observed on its disk. It is unfair to let obscure or otherwise perplexing phenomena on the page of Scripture cover the whole field of vision. Let the grandeur and elevation, the depth and tenderness, the profound insight and wisdom of the Bible—of the Old Testament and the New—make their full impression. Let defects, supposed to exist, serve as a foil to set off more impressively the treasure of knowledge and of consecration which the Bible offers to the soul that is conscious of its poverty."

The beautiful worship of God as our Father is distinguished by this very thing: that its chief exercise of love is putting trust in the very perfections of God, which, to an unloving mind, would produce fear. It is a great act of love to God to trust, like a son, God's tremendous power. There can be no confidence without the filial feeling. We always get back to the point, God is our Father.

"I'M HANDLING TRUST FUNDS."

Stepping into the store of a Christian business man one day, I noticed that he was standing at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one.

After a brief silence, I said, "Mr. H.—just count out \$50 from that pile of bills, and make yourself or some other person a life member of the Christian Giving Society."

He finished his count and quickly replied, "I'm handling trust funds now."

His answer instantly flashed a light on the centre of work and life of a Christian, and I replied to his statement with the question, "Do you ever handle anything but trust funds?"

If Christians would only realize all that God gives us is "in trust," what a change would come over our use of money. "I'm handling trust funds now!"

Let the merchant write the motto over his desk; the farmer over the income of his farm; the laborer over his wages; the professional man over his salary; the banker over his income; the housekeeper over her house expense purse; the boy and girl over "pocket money"—and what a change would be made in our business.

A business man who had made a donation of \$100,000 to a Christian enterprise, once said in the hearing of the writer, "I hold that a man is accountable for every sixpence he gets." There is the gospel idea of "trust funds."

Let parents instruct and train their children to "handle trust funds" as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. H.—for the suggestive remark, "I'm handling trust funds now." It will help us to do more as the stewards of God. May it help others!—*The Christian Giver.*

ENVY.

The late Henry Ward Beecher, in speaking of a cynic, declared him to be a "human owl," and if we but study the metaphor a moment, the force of the comparison will be apparent. Both grope their way in the dark; they seek alike to pounce upon their prey while in the depths of innocent and profound slumber; alike they spare neither age nor innocence. On downy wings they seek their victims, stimulating refreshing slumber while poisoning themselves to direct, with certain aim, the fatal blow. No passion over which man should exercise control approximates, in its dire influences, the evils arising from envy. It nerves the midnight assassin, it lights the torch of the incendiary, it bolts the door of justice and stains the robe of ermine. It chills the heart and freezes the blood. Its manifestations, like its symptoms, are countless. It is envy that predicts the ill fate of every enterprise, that wears a frown and heaves a sigh, when aught of commendation is uttered. Envy rolls the sweet morsel of slander on its tongue and is never so happy as when reciting the downfall, the misery and woe of another. The effects of envy, aside from its blights of all that is pure and good and holy in its entertainer, are to clog the wheels of progress, to cast a shadow over the few bright spots that fall in the path of mortals as they pause for a moment on this transitory ball in their flight from eternity to eternity. What happiness it affords the man of wealth to break up the innocent pleasures of the poor, or what solace to the learned to play upon the credulity of the ignorant are among the unsolved mysteries.—*Bastrop Bee.*

An old proverb says that he ceases to be good who ceases to be better. If we are satisfied with our present attainments and achievements, it is an infallible sign that we are retrograding. We should constantly pray that our love may abound yet more in knowledge and in all discernment; so that we may approve the things that are excellent; that we may be sincere and void of offence until the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. We should forget what is behind, and, stretching forward to the things which are before, we should press on toward the goal unto the prize of the high calling of God in Christ Jesus.—*Standard.*

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections to discover his error and wrong speedily. Instead of replying, receive the injurious treatment with humility and calmness; and he in whose name you suffer will reward you with inward consolation, while he sends the sharp arrow of conviction into the heart of your adversary.

PLYMOUTH EXCESSES.

The London *Christian World* is responsible for the following: "The excesses to which Plymouth Brethrenism is driven by its idea that Christian fellowship should be regulated by identity of doctrinal belief are clearly revealed by two cases which have recently come under our notice. In one of these a family had separated themselves from the company of Brethren to which they belonged, and formed a church by themselves; but presently differences arose even in this select company, and at last the father 'broke bread' in one corner of the room, the mother in the other, and the daughter in the third. In the other case a sister who had joined the most exclusive sect of Brethren, would not permit her own sister to sing hymns with her in the home." As Plymouth Brethrenism was to do away with all sectarianism the absurdity of such a proceeding as that related by the *Christian World* is the more marked.—*Canadian Baptist.*

CONVICTION.

That only is worthy of the name of conviction which is translatable into words and, still further, into deeds. He who is convinced, is conquered, swayed; ruled by his conviction. Mere opinion, mere sentiment, mere aspiration is therefore not conviction; for while we hold sentiments and aspirations, convictions hold us. No one can be said to have (or to be held by) a conviction, until he has expressed that conviction, at least to himself, in words or in actions. "I hardly know where I stand," said a young man who had drifted from his religious moorings. But he realized only that he stood nowhere, when he attempted to show that he stood somewhere. If you would know how vague are your beliefs, how few your convictions, how unstable your footing, how fruitless your life,—try to speak your convictions, to yourself at least, even if you do not speak them out to others. If you find then that you have really anything to say, you will know that you have something to do.—*S. S. Times*

The "baptismal regeneration" theory is driving our Episcopal friends into some comical courses. Among the scholars at St. Mary's Sunday-school, Newington, have been three children named Mason, whose certificates show that they have been regular in attendance and exemplary in behavior. Notice, however, has been sent to their parents that they cannot be allowed to attend the "annual treat," consisting, it may be presumed, of a ride into the country, followed by buns and milk, because they have "not been baptized." The school superintendent follows up this notice with the expression of a wish that the parents will have the rite forthwith performed. The parents' view of the matter is that such interference is an unwarrantable impertinence; and the superintendent of a non-sectarian mission for religious services in the same parish has sent the children, in compensation for such shabby treatment, tickets for the mission school's annual treat to Petersham Park on the 30th inst.—*Christian World.*

The most remarkable triumph of the gospel over the Jewish mind, since the days of the Apostles, has recently taken place in the Russian province of Bessarabia under the leadership of a learned lawyer, Joseph Rabinowitz. During the last four years a large number of orthodox and Talmudic Israelites have been converted to the belief that Jesus of Nazareth is the Messiah promised in the Old Testament. The movement originated not through any missionary but through a comparison of the Hebrew Scriptures with the words and deeds of Jesus.

We look with an unflinching and joyful faith into the future. In the presence of many hostile influences and serious discouragements, we believe the day of human history is growing brighter every hour; and that the work of God in the restoration of a pure Christianity, freed from ancient errors and intrusions, will have the victory, and be hailed by future generations with rejoicing.

For this blessed consummation, come it sooner or later, let us labor with God in wisdom, patience and hope. C. L. L.

BRINGING THEM TO THE GOSPEL.—An earnest Christian farmer, who lives four miles from church in one of the staid New England towns, and whose family consists of only himself and his wife, sends three teams every Sabbath to take to church people who reside in his neighborhood and have no conveyance of their own. His example is worthy of imitation. The vacant pews might be filled up in this way, and many infirm and aged people would rejoice to share in the worship of the sanctuary, of which they have long been deprived.—*The Lutheran.*

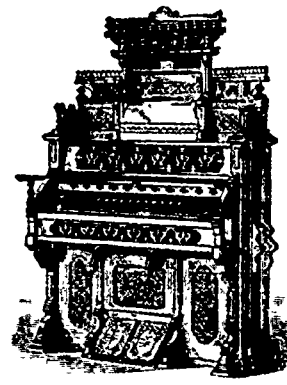
IN WHICH ARE YOU?

Dr. Payson thus beautifully illustrates the relation of various classes of Christians to Christ. He conceives them as ranged in concentric circles around the radiant form of our Immanuel. Some value the presence of their Saviour so highly that they cannot bear to be at any remove from Him. Even their work they will bring up, and do it in the light of his countenance, and while engaged in it will be seen constantly raising their eyes to Him, as if fearful of losing one beam of his light. Others, who, to be sure, would not be content to live out of his presence, are yet less wholly absorbed by it than these, and may be seen a little further off, engaged here and there in their various callings, their eyes generally upon their work, but often looking up to the light which they love. A third class beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in their worldly schemes that they may be seen standing sideways to Christ, looking mostly the other way, and only now and then turning their faces toward the light.

Sometimes a fog will settle over a vessel's deck, yet leave the topmast clear. Then a sailor goes up aloft and gets a lookout which the helmsman on the deck cannot get. So prayer sends the soul aloft: lifts it above the clouds in which our selfishness and egotism befoe us, and gives us a chance to see which way to steer.—*Spurgeon.*



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