

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

Vol. I.

GUELPH, ONTARIO, OCTOBER, 1886.

No. 6.

POETRY.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die— Gently and silently to pass away— On earth's long night to close the heavy eye, And waken in the realms of glorious day. Teach me that harder lesson—HOW TO LIVE, To serve Thee in the darkest paths of life; Arm me for conflict now, fresh vigour give, And make me more than conqueror in the strife. Teach me to live! Thy purpose to fulfil; Bright for Thy glory let my taper shine; Each day renew, remould this stubborn will; 'Closer' round THEE my heart's affections twine. Teach me to live for self and sin no more, But use the time remaining to me yet; Not mine own pleasure seeking as before, Wasting no precious hours in vain regret. Teach me to live! No idler let me be, But in Thy service hand and heart employ, Prepared to do Thy bidding cheerfully: Be this my highest and my holiest joy. Teach me to live! my daily cross to bear, Nor murmur though I bend beneath its load. Only be with me; let me feel Thee near; Thy smile sheds gladness on the darkest road. Teach me to live? and find my life in thee, Looking from earth and earthly things away; Let me not falter, but untiringly Press on and gain new strength and power each day. Teach me to live! with kindly words for all. Wearing no cold, repulsive brow of gloom; Waiting with cheerful patience, till Thy call Summons my spirit to its heavenly home.

—CHRISTIAN AT WORK.

ORIGINAL.

WOMAN'S WORK IN THE CHURCH.

II

After all is done and well done that women may do individually to advance the interests of Messiah's kingdom, there is a vast field of associated labor, which, if left uncultivated shows a sad shortcoming in the harvest of souls. At the very entrance upon the kind of work lies the devotional meeting. It was no idle saying of the Master, "without me ye can do nothing," and "where two or three are gathered together in my name there am I in the midst of them." If their could be any question of the divine blessing on the woman's prayer meeting we have only to remember that if the history of Christianity in Europe traced to its source that source will be found in a woman's prayer meeting. Out of the devotion of that little band of faithful women by a river side, where prayer was wont to be made, came that model church of Philippi—from this point the gospel was sounded out through all that region, and down through the ages comes the ringing music to our own times. Shall we women of America so favored of Heaven be less faithful and less devoted than those orientals so circumscribed in their lives? Ah, no, multitudes are awaking to the blessed importance of this service, and while it is at first no easy thing for those unaccustomed to the language of prayer in the presence of an assembly to lead the devotions, there is nevertheless a sweet satisfaction in coming to the throne of grace with those whose hearts feel the need of the blessing than cannot be otherwise obtained. And where there are earnest prayerful women there is a growing spirituality in the church, and hearts and hands are ready unto every good work.

One phase of good work shown by earnest Christian women is in the Pastor's Aid Society. The highest generalizations of Political Economy have shown that best results grow out of a wise division of labor. Christianity emphasized the same thing more than eighteen centuries ago when certain persons were set apart to serve tables while others gave themselves to the ministry of the word.

The paramount work of the Pastor is the ministry of the word, whether in pulpit teaching, in timely counsel by the wayside, or in consolation to the sorrowing. Fortunate is he, then, if he can call to his aid efficient helpers, who, with wise heads and sympathizing hearts can find the hiding places of want in hall and hovel and from their timely gathered stores supply the

needed garment or nourishing food, can cheer the joyless, comfort the aged and sympathize with the sorrowing. These wise helpers have but to indicate to their pastor where his ministrations are needed, and with no waste of valuable time or overspending of energies he is enabled to reach his whole people and bestow his labors according to their individual necessities. Moreover this becomes a most blessed means of grace to those engaged in it, and a source of deeper joy than all the pleasures of sense. It was concerning such a revelation of human experience that Jesus rejoiced in spirit and said, "Father, I thank thee that thou hast hid these things from the wise and prudent and revealed them unto babes!"

But this article has reached its limits. There are still some things to be said upon the practical working of the Aid Society.

C. N. PEARRE.

"EATING AND DRINKING UNWORTHY."

Many persons, some professing to be disciples of Christ, so far misapprehend the teaching of Paul in 1st Cor., 11th chap., 27-29, that they are led to neglect one of the most important Christian duties, and thus deprive themselves from participating in the joys of a rich and sacred feast, and feeling the precious influences of spiritual fellowship, which they, as Christians, are permitted and invited to enjoy.

In coming to the Lord's table they believe that in "examining themselves" they should feel worthy to participate. Realizing their weakness and proneness to err, as we all do, and remembering that Paul said "whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," they refuse to participate, believing that they would do so unworthily, and thus eat and drink condemnation to themselves. This is a mistake, resulting from either inattention or a misunderstanding of the scriptures, as the manner of eating and drinking, not the worthiness of the person, is the subject of Paul's teaching. The scriptures clearly show that the unworthiness consists in failing to "discern the Lord's body," failing to remember Christ and "show forth His death." The Corinthians has been guilty of eating and drinking in an unworthy manner, as they failed to distinguish between the Lord's Supper and an ordinary meal. They thus lost a rich feast of good things for the soul, food of spiritual life, by which connection and communication with Christ are sustained, and as Paul says "for this cause many were weak and sickly, and many were asleep." It is not only the exalted privilege of every Christian to participate in the Lord's Supper every Lord's Day, but it is their bounden duty. It is assuredly the Christian's duty to do all the Lord has commanded him to do. Jesus said: "Do this." What for? "In remembrance of me." "To show forth the Lord's death." When? "As oft as ye do it." "On the first day of the week the disciples came together to break bread." That Christian who loves the Saviour as he should, requires no argument to persuade him that it is right and proper to attend to this institution every Lord's Day, and needs no urging or pleading to induce him to participate in this most important part of Christian worship, as often as circumstances will permit, and the Christian who comes reverently to the Lord's Table, and "examining himself" finds a desire to devoutly remember his Saviour, and honor Him by doing His sacred will, comes in an acceptable manner, and will eat and drink worthily. Failing to discharge this duty, is to disregard the command of the Saviour, and sin against Him who gave His life for us. In this institution we remember our Saviour and King, "renew our strength," increase our faith, and hold fast our hope and confidence unshaken to the end. In this "banquet of love" we come near to Him who is our life and joy, our "sun and shield," "who satisfieth us with good things," and comforts us in all the trials and sorrows of life.

"Here, O, my Lord, I see Thee face to face, Here would I touch and handle things unseen, Here grasp with finner hand th' eternal grace, And all MY WEARINESS upon Thee lean.

Here would I feed upon the bread of God, Here drink with Thee the royal wine of heav'n, Here would I LAY ASIDE each earthly load, Here taste afresh the calm of sins forgiv'n."

G. J. B.

SELECTIONS.

THE UNHEALTHY CRY FOR ENTERTAINMENT.

The following remarks of the New York Christian Advocate respecting a growing evil in the Methodist Church are very timely and are equally applicable to all the Christian Churches:—

Many years ago much too little was done for the young people in the Methodist Episcopal Church. Now the desire to "entertain" young people has become morbid, and absorbs the greater part of the energy of the Church. Comparatively little attention is paid to devising plans of genuine Christian work apart from social entertainment.

What is needed is that the pastors of the churches devise plans of Christian work for young people, and depend upon them for its being performed. Oftentimes young people go to persons whom they respect, and who are not too old to sympathize with them, and speak of their religious experience, saying that they are not at all satisfied with the way that they are drifting along; that they want to do something in the church besides attending debating societies, getting up fairs, preparing for exhibitions and readings and concerts, selling tickets, superintending excursions, etc., and besides going to prayer-meeting or class-meeting once a week. The lyceums [literary societies] are valuable for social life and intellectual growth, but it is possible for a person—young or old—to be constantly at work in things that centre in the church, and lose sight of the very object for which the church was created.

The cry so often heard: "We must get up an entertainment for the young people; they must have a chance to work for the church," is a somewhat incoherent and contradictory cry.

Get up an entertainment for the young people that THEY MAY HAVE A CHANCE TO WORK FOR THE CHURCH!

This is not the kind of church work that young people who have been transformed by the power of the Holy Spirit, and wish to live a Christian life, need or desire. They need and long for solid, soul-stirring work. It is a suggestive and alarming fact that the prayers and remarks of many young people in young people's prayer-meetings, unions, and Christian associations, exhibit no growth in spiritual knowledge, no increase in facility either of thought or expression upon religious subjects; no grasp of those truths which lie at the foundation of religious life and character, and are the elements of all convincing and persuasive exhortations. The hymns for which they exhibit a preference are often "light as a puff of empty air," floating on the tune and not moving the soul, but simply titillating the nervous system and the sensorium.

Hence, the most embarrassing thing that can happen to some prayer-meetings where this spirit predominates is to have any manifestations of GENUINE SPIRITUAL POWER—not awe in the presence of God, but utter confusion and perplexity results.

While an exclusive devotion to the popular sort of church work does not feed the souls of such young people as are converted, and they languish and starve under them, it prevents those who have been religiously impressed from taking any advance steps, and causes multitudes to affiliate with the church and congregation who never become genuine workers for Christ.

When young persons are soundly converted, they are not only willing to work, but anxious to do so, and instances have occurred within our knowledge where young people a few weeks after they had attained a genuine religious experience have gone to entertainments, read, recited, waited on the table, laughed, talked, and gone away disgusted with the affair in general and with themselves in particular for having had anything to do with it. But they never so feel when they have been doing solid, substantial, soul-stirring work for the church.

What will the end be when the coming generation, whose most faithful training in the work of the church (?) has been to devise some yet unheard-of thing imported from Japan, or Kamtchatka, or Madagascar, or contrive, by the ingenuity of amateur actors, to draw the largest crowd, shall come into control?

Let it not be fancied that this is the voice of a croaker who forgets that he was ever young, or of one who proposes a yoke upon natural spirits which would transform youth into an unnatural imitation of the gravity of old age. It is rather a warning cry suggested by the perception of undue absorption of the youth of the Church in certain things, and the consequent neglect of every thing which goes to make the bone and sinew of a vigorous and fruit-bearing Christian.

It is our conviction that the great work now required of pastors, in connection with youth, and of Sunday-school teachers and officers and Christian parents worthy the name, is to devise means of conscientious, heart-reaching work for the Church, which in its reflex influence upon the heart and life of those who perform it will be a means of moral and spiritual growth rather than a source of pleasure similar in kind to that which is sought by "lovers of pleasure more than God."—Presbyterian Review.

BLESSED GIFTS.

"So many excuses are sought for not giving, that it is refreshing to meet with the occasional instances of those who are seeking opportunities and reasons for using the gifts of God in his service. The correspondent of the Missionary Union brings many instances of absorbing devotion to the service of God and the extension of his kingdom in the earth; and every letter of this character carries blessing and encouragement far beyond the value of the money it contains. Now it is a pastor on a small salary, who, with his equally faithful wife, has given all that their circumstances would allow; but an unexpected wedding or funeral fee comes in, and they gladly send it to the Lord's treasury. Again, an aged brother or sister who is perhaps largely dependent on others for their livelihood, but whose love for missions was kindled in the early days, receiving some friendly gift to supply a special want, they deny themselves the added comfort, that they may have the joy of giving a little to spread the knowledge of salvation through Jesus Christ, among the peoples perishing in heathenism. Others have sent gifts in memory of children, "not lost but gone before."

There are also other cases equally worthy of mention, and showing equal self-denial and devotion. We give one as an illustration. It is of a Christian brother and his wife whom the hand of death has bereaved of five daughters, leaving them alone as a family on earth. Three of these came to womanhood before they were taken, and all were deeply interested in missions. The parents have regularly paid the membership fees of these three daughters in the missionary society of which they were members, and so kept their memory green, and carried on their work. Recently this bereaved father and mother have sent ten dollars to the mission treasury for themselves; and, receiving five dollars in an unexpected manner, they send it in the name of the five daughters who are awaiting their coming in the better land. O ye who grudging give a little of your abundance! you know nothing of the blessedness and joy of giving. Surely such gifts as these here mentioned are sanctified. They are twice blessed. "It blesseth him who gives, and him who takes."—Baptist Missionary Magazine.

Such givers know something of the blessedness of giving. They value the grace that brought salvation to them and theirs, and desire that others shall share with them the unsearchable riches which they have received. They have partaken largely of the spirit of Him through whose self-denial and self-sacrifice they have been redeemed from selfishness and sin, and in this spirit they seek the salvation of others. It is largely by the gifts of the many whose means are small, but whose hearts are large, that the name of Jesus is being carried into heathen lands. If the wealthy would in the same spirit open their hearts and hands, and out of their abundance bring their gifts to the altar, they would, while blessing others, receive in return grace for grace, and bring joy and gladness to thousands who know nothing of the hope of the Christian.—H. M. in Standard.

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OCTOBER, 1886.

COMPROMISE.

"Stand fast, quit you like men," is an apostolic injunction, never more reasonable than it is now, when applied to those who are engaged in the work of religious reform.

After so many hard and well-fought battles in the past, in the interest of truth and righteousness, by many who live among us now only in memory, would it not be small, mean work for us to be engaged in religious compromise? It would not only be mean but base cowardice "to yield upon compromise that which our fathers achieved with blows."

While every past stage in the work was important, yet there has been no period, we think, so important as the present, and we believe it to be to the interest of the Cause of Christ for us to realize this.

The changes on the face of mother earth during the last half century have not, to the observant eye, been nearly so great as those which have taken place in the religious world. The many upheavals and depressions in religious thought have somewhat changed the attitude of religious bodies one to the other; and while the indications are altogether encouraging, yet the temptation to compromise the truth is greater, and consequently the period is more critical and our responsibility greater.

The condition of the Cause now is the result of past efforts, but its condition in the future depends upon the nature of the present work.

"To stand fast," "to earnestly contend for the faith once delivered to the Saints," is to succeed, but to yield, is miserably to fail. We do not believe, however, that the tendency among the brethren to compromise the truth is great, though we thus speak. This question is becoming every day one of greater practical interest, in view of the tendency of the religious bodies to affiliate. It may be denied by some that there is such a tendency, but there is, whether they see it or no. Some may have been advising God upon the best plan of bringing about Christian union, as well as praying to Him to accomplish that work, and while He has, no doubt, heard their prayers, He is bringing about the result according to His own wisdom; and it reflects no credit upon any one to say "I see it not."

Although the tendency among the leading denominations is towards union, yet their efforts indicate a grasping in the dark—a desire for union, but not according to knowledge.

There is nothing marvellous in this. It is, probably, as it should be. One step at a time is enough. Great changes, to become permanent, must be gradual. It is a cause of much thoughtfulness that even one step has been taken towards so desirable an end.

The teachings of Christ and His Apostles upon this subject has at last reached the ear of a divided Church. The evils of sectarianism on the one hand and the great advantages of Christian union on the other have become apparent to part at least of the Christian world, and it has become the burning desire of many in every denomination that something should be done. There are obstacles in the way. The question of compromise becomes prominent. All the religious bodies cannot unite and retain all of their denominational peculiarities. This is the difficulty, hence the various human plans proposed, such as "Church Federation," etc., which would be sectarian union instead of Christian union.

There must be concessions, not only on the part of some, but of all. This should be understood as necessary, no matter upon what plan—whether human or divine—a union is proposed. The question then first in order by each denomination should be: What are we willing to give up? Are we willing to yield in anything? If we are not, nothing more should be said among us upon the subject. Now another question of equal importance arises, and it is this: What would we be justified in giving up, the Scriptures being the standard?

We have said that there must be concessions upon the part of all. We, as a people, are included in the number. What then shall be the nature of our concessions? It cannot be in regard to any of the seven items of unity specified by Paul in the beginning of the fourth chapter of his letter to the Ephesians, neither can we give up the name sanctified by Christ as the only proper designation of the family of God upon the earth; yet there may be some concessions on our part—concessions similar to those made by the Apostle Paul, who was willing to conform, as far as he innocently could, to the prevailing customs and modes of thought, that he might thereby gain the more. "I am become," he says "all things to all men that I might by all means save some." May not we, in the Spirit of Christ, yield somewhat to the tastes and preferences of the people, without trenching upon the laws of truth and righteousness?

Our responsibility, in view of the present condition of things, is great, and will become greater and greater as the tide of religious reform advances.

Planted as we are upon the *New Testament*—characterized by no sectarian designation, and fettered by no human creed—it is becoming of us to give practical evidence of the advantages arising from such a position. There is much worldly wisdom among the churches, and a few examples of real benefit arising from the position we occupy will have greater weight with them than volumes of mere theory, though it may be altogether reasonable and scriptural.

T. L. F.

NOTES.

If you find a blue pencil mark on your paper it indicates that your subscription is run out, and that you are requested to renew at your earliest convenience.

We have been sending the paper now for six months to a large number of subscribers whose names were on our list, but we have not yet received the subscription price. We know you want the paper and intend paying us for it, but it would be a great convenience to us if you would do so now. Fifty cents seem a small matter to you but it is every'ing as far as the paper is concerned. It cannot be published without it.

To increase the circulation of the paper as it should be, would require us to visit all the churches in its interest. The subscription price is too small to justify us doing so. It remains for us to depend upon your interest in the matter. If you think we need a paper in Ontario and approve of "The Ontario Evangelist," do what you can to increase its circulation.

You may find it inconvenient remitting fifty cents, but the difficulty may be obviated in one of the following ways.

Ask some one to subscribe for the paper and send one dollar, or, as it is now the middle of the year send us one dollar to pay for this and next year's subscription.

We hope to hear from all who are in arrears upon the receipt of this number.

Money sent by Post Office order or registered letter will come at our risk: Address your letters THE ONTARIO EVANGELIST, Guelph, Ont.

Two of our most active young men in the Everton Church have left for the purpose of fitting themselves for greater usefulness. Bro. Edward Black has gone to "Old Bethany," and Geo. Black has gone to Detroit, Mich., where he is attending school and takes the oversight of one of the city missions.

T. L. F.

BRO. SHEPPARD has kindly offered to take names and money for the *Evangelist* while visiting the churches. His only remuneration in doing so is the consciousness that he will help the Cause of Christ by so doing. Will not others do likewise?

BRO. C. A. FLEMING, whose advertisement appears on the last page, exhibited specimens of penmanship at the Industrial Exhibition, Toronto, and also at the Provincial, Guelph. He was very successful, receiving a Bronze Medal, and a Diploma, at Toronto; and two First Prizes, and a Bronze Medal and a Diploma at Guelph. Bro. Fleming has a good business College at Owen Sound, and those desiring a business education will run no risk in trying him.

AMONG our *Selections* this month will be found one entitled *Kentucky Mission Work*, by Prof. J. W. McGarvey. A careful reading of it will furnish a clear insight into the methods of our Kentucky brethren. It would be difficult to find in it any reasonable grounds for adverse criticism.

BRO. J. C. WHITELAW, has returned from Stage La Prairie. We regret to learn that his health is still in a very unsatisfactory state, and heartily sympathize with himself and family their affliction.

Our readers will be glad to know that the apostolic practice of weekly communion is gaining ground among the Baptists in Ontario. The excellent article on the subject taken from the *Canadian Baptist* and printed in the July No. of this paper was written by the Prof. Crawford who labored with Bro. Sweeney. Dr. Schaff, a Presbyterian, in his church History says, "The communion was a regular and the most solemn part of Sunday worship."

Among us it is regular, but, it is to be feared, it always as solemn as it should be. "Take heed" to yourself, brother.

THERE is an organization in the country called the National Liberal Temperance Union, with headquarters, we believe, in Toronto. "The members consist of moderate drinkers and total abstainers not holding the creed of teetotalism," and we are told that, "No dealer in liquor, or any man engaged in the traffic is permitted to become a member of the organization." These people have a perfect horror of the narrowness and bigotry of teetotalers, and yet they refuse to have among them any one engaged in the liquor traffic. We should like to be informed on what principal they reject the men who provide the drink for the moderate drinkers.

THE CHRISTIAN PUBLISHING CO., 913 Pine street, St. Louis, Mo., have recently published a tract with the title *Our Movement, its Origin and Aim*, being a paper read before the Baptist Ministerial Association of Boston, Mass., by H. Garrison. Bro. Garrison is now putting forth an effort to establish the cause in Boston, and is one of the editors of the *Christian-Evangelist* which is one of the best papers published by our brethren in the States. The tract is ten cents copy; \$1.00 per dozen.

It is very valuable to place in the hands of those seeking information regarding the Dilemma of Christ, being conceived and expressed in such spirit as is calculated to win and not to repel. It is not uncommon to meet with young brethren, and even sometimes older ones, who have no distinct ideas as to the differences between us and others, and consequently have no special zeal for the advancement of the cause. Such would find themselves instructed and stimulated by a careful perusal of Bro. Garrison's excellent address. Clear views of the preaching and practice of the Apostles were never more necessary than now. Send a dollar for a dozen, and pass them around, and post your neighbors.

DR. PHILIP SCHAFF, in Vol. II, page 258 of his *History of the Christian Church* uses the following language in regard to infant baptism:—"At the same time it seems an almost certain fact, though by many disputed, that, with the baptism of converts, the optional baptism of the children of Christian parents in established congregations, comes down from the apostolic age." The reader will observe that the word "optional" is in italics. Now let us read it with a few more italics, thus:—

"At the same time it seems an almost certain fact, though by many disputed, that, with the baptism of converts, the optional baptism of the children of Christian parents in established congregations, comes down from the apostolic age."

In a foot-note Dr. Schaff says, "The fact is no capable of positive proof, but rests on strong probabilities." It is safe to say that when the masses of those in the pedo-baptist churches adopt the view of Dr. Schaff, infant baptism will be less practised than it is now, for the general opinion of those who have their infants sprinkled is, that the practice most certainly comes from the Apostles, and can be proved from the New Testament. A Methodist minister at the late Conference in Toronto, as reported in the *News*, spoke of the "privilege of baptizing a child when it was dying." What would happen to the poor child if it were not baptized? What does happen to the thousands of infants who die without it?

Sometimes we fall in with brethren, who, when the difficulty of raising money for church purposes comes up, say: "Why not do as others do? Why not get up this, that, and the other thing, and so raise money, loads of money?" To all such we commend an article to be found in another column on the *Unhealthy Cry for Entertainment*. It will be noticed that it is taken from a Methodist paper. When leading men among the Methodists cry those things down it is entirely too late in the day for us to enter upon the practice of them. The Methodists have certainly given them a fair trial.

CHURCH NEWS.

MUSKOKA MATTERS.

At a meeting of the Brethren appointed to manage the Muskoka Co-operation it was decided that the writer should visit places in Parry Sound District, in compliance with the urgent request of a sister White, of Cartaret, so leaving my appointments in and around Baysville to be filled by others, I started northwards. Called at Cecebe and Maganettawan on my way to Cartaret, where I continued a week, meeting with much opposition, but making many friends. Nine persons were added to the little band, eight by primitive obedience and one uniting from the Baptists. There are only about (12) twelve at C., but they meet every Lord's Day to break bread, &c., in the morning, and in the afternoon to carry on a Sunday School. Spent a few days of a week and one Lord's Day with the Brethren at Cecebe, the home of the Finches. They are not gold, but far more precious. While there I baptized four persons, and assisted in setting the Church in order. They meet on Lord's Day, in the morning for teaching, &c., and in the afternoon to break the loaf. They are much strengthened in the work. May the Lord bless and prosper them.

A laborer is much needed in that section to carry on the work at Maganettawan, Cecebe, Cartaret, Rye and Nippissing, and to visit occasionally Dunchurch and Parry Sound Village in Bro. Robertson's field.

I am now in a fine series of meetings at Scotia and Cypress, in the Township of Perry, not out of reach of Bro. Smallwood's field of labor. I hear that Bro. S. has taken to himself a "help-meet." I trust that his efforts in the Master's cause will not be diminished, and that his influence may be doubled. There are a few Christians here who are very anxious to have regular preaching, and I think there is a good opening in this part for evangelistic work. I hope to gather in a few precious souls here.

W. M. CREWSON.

Cypress, Sept. 16th, 1886.

GODERICH.—The brethren in Ontario should not forget that a small, poor struggling church exists within three or four miles south of Goderich town, that we would like to assist in the spread of the gospel all over this world and would be glad to visit from any of our brethren who may be sent here to preach the gospel; we open our houses and hearts to receive them.

A remark has been made by a brother "we ought to occupy the cities and towns," to which we say, Amen. TRY GODERICH TOWN.

Your Bro. in Christ,

ALEX. GERRARD.

LOBO.—We learn through a private letter from Sister McClurg that all departments of church work are moving on nicely with the brethren in Lobo. Bro. Gunn has his hands full, having four services every Lord's Day,—Sunday School and preaching in the morning, a mission school in the afternoon, and preaching again in the evening. The Women's Band is also doing well, new members added every meeting. Bro. Sheppard is expected to be with them at their annual October meeting, when, as usual on such occasions, they will, no doubt, have a grand time of spiritual refreshing.

OWEN SOUND.—We understand that the brethren in Owen Sound are considering the matter of building a new house on a new site. The present house is too small, and too much out of the way for successful work. The command is to "go" and not "wait" for the people to hunt you up. Wisdom, saith the wise man, "standeth in the top of high places, by the way in the places of the paths," she doth not hide herself in back rooms and back streets. It is to be hoped that the church in Owen Sound will succeed in securing a suitable house in a suitable place.

WEST LAKE AND HILLIER.—BRO. J. H. Mundy, late of Port Hope, informs us that he has accepted a call from the churches at West Lake and Hillier, Prince Edward county. He has been holding a few meetings, and two young men have obeyed the gospel at West Lake, and one at Hillier. The brethren in these churches are anxious to put forth increased efforts to advance the cause. Those who are anxious to work for the Master generally accomplish something.

GUELPH.—Bro. A. H. Finch, of Owen Sound, spent Lord's Day, Sept. 26th, with the brethren in Guelph, and spoke morning and evening. The brethren were well pleased with his discourses.

CHURCH NEWS.

**BOWMANVILLE.**—Bro. T. D. Butter is on a visit to Bowmanville.

**LUTHER.**—Two were baptized at Luther during Bro. Lediard's recent visit there.

**ST. THOMAS.**—Bro. C. Sinclair reports one more added to the church in St. Thomas by primitive obedience.

**WIARTON.**—Bro. D. Stirling is spending a few weeks with the Warton church, while Bro. Brown is visiting in Bowmanville.

Elder Sheppard is booked for two large meetings next month. One of them will be at Deanville, Mich., Oct. 3rd, and the other at Lobo the following Lord's Day.

**ERIN CENTRE.**—The "Swamp" meeting-house is being thoroughly repaired. It will be soon as good as new, if not better. No one will contradict us if we say that it needed overhauling, and so we do say it emphatically. When people can afford it they should have a neat, comfortable place of worship, and should keep it clean all the year round, cool in the summer, and warm in the winter. The Erin Centre people will have a reopening as soon as the repairs are completed.

Spent eleven days with the church in Warton. Good attendance. Bro. H. Brown and his energetic and pious wife are doing a good work here, though the surroundings are unfavorable for much increase. Sister Trout is laying up, by her Christian beneficence, a good foundation for the time to come.

Thence to Owen Sound, where I preached on the evening of the 2nd Sept. Shall never forget the meeting. Good gathering, soul-stirring singing, profound attention, warm Christian greetings, and an unction that still blows through my heart. Bro. Finch labors here in word and doctrine.

Next to Meaford. A church with a large membership; several of whom are the leading business men of the town and neighborhood. Bro. Elmore, held a meeting here lately of three or four weeks. Though not many additions the brethren were built up in the faith and greatly benefited. Bro. Elmore is dearly beloved and highly appreciated at Meaford. I preached here four times and once at Euphrasin to large and attentive audiences. I advise no man to preach to this church unless he can stand the criticism of the most enlightened Bible student. Still they are kind as well as intelligent, and made my visit very pleasant indeed.

On the 1st inst, I turned up at Collingwood. Bro. Mar. was in the midst of a good meeting. Not being well, I preached for him that night on the subject he had announced for himself, "The change of heart." One came forward that evening, making the third confession Bro. M. had taken.

If ever a church needed and deserved help from true and liberal Christians this one certainly does. There are two sisters here who are a treasure of goodness and faithfulness. Be encouraged dear friends, more help is coming.

Last Lord's day I spent with the church at Erin Village. Was taken very ill but made out to preach twice to good audiences. Thanks dear brethren and sisters for your tender kindness to me while suffering.

Sept. 14th 1886.

E. S.

Home Mission Work.

EVANGELIST'S REPORT FOR AUGUST.

Glencairne, Ont., Sept. 20th, 1886.

BRETHREN FOWLER & MUNRO:—

On the first Lord's Day in August Bro. G. J. Barclay visited the church in Pickering, and it was deemed proper to remain and preach for the congregation on Denison Avenue, from which place I have put forth so much of my energy and strength in seeking to forward the cause in a city in which I have had such an abiding interest. Since first they entered into their new place of worship, and to all human appearance, were prepared to take on new life and energy. How far our hopes are to be realized must be determined by the consecrated effort of loyal hearts composing its membership, and a continued and substantial manifestation of interest of brethren throughout the Province. I preached to fair summer audiences morning and evening.

On the second Lord's Day of the month I preached in Aurora, with an audience of moderate size in the morning, and with a larger attendance and increased interest in the evening.

The next appointment for the third Lord's Day was at Stayner, where the meeting was continued over the fourth Lord's Day and into the following week, resulting in six baptisms. \$12.00 was received here, duly receipted and placed to the credit of the Provincial Co-operation. The fifth Lord's Day I began a meeting in Collingwood with one confession on Lord's Day evening and two others since. Of this meeting again in the September report.

C. W. MARTZ, Evangelist.

Foreign Mission Notes.

REPORT.

The following sums have been sent from Canada to the Foreign Missionary Society since last report:

James McCollough, Toronto.....	\$15 00
Annual Meeting of Churches, P. E. I.	25 59
Mrs. Peter D. Campbell, Balderson..	5 00
John Matheson, Erin.....	5 00
A Sister .....	1 00
Acton .....	21 50
Erin Centre.....	10 00
Walkerton .....	7 00
Warton .....	7 00
S. S., Warton .....	3 00
<b>Total.....</b>	<b>\$100.09</b>

"THE OTHER SIDE."

There are said to be 40,730 Disciples in Ohio, and 65,000 in Missouri. The C. W. B. M., during the quarter ending June 30th, received \$4,531.82. The late Kentucky State conventions, held at Mt. Sterling, were exceedingly enthusiastic, and \$8,626.00 was raised. Our brethren have 250 Sunday Schools in Iowa. There have been 132 additions to the church in Tonawanda, N. Y., in ten months. The number of additions to the Iowa churches for the year ending Aug. 15, 1886, was 3,669. In "Gleanings from the Field" in the Guide, of September 10th, we find about 500 additions reported.

Evangelist's Notes.

On Lord's Day, Aug. 29th, I was with the church in Erin centre. It was pleasant to be with old friends. The meeting was large and the response for Home Mission Work prompt and liberal. \$160.00 was pledged in a few minutes. I preached to a good audience in Hillsburg on Lord's Day evening and two following nights. The proposed new church building in Hillsburg has been abandoned for the present and the old house is undergoing repairs, a preacher of the word is greatly needed in this large field.

Spent two nights with the church in Mimosa, they participated in the work, their pledge was not large but they are planning to secure the services of Bro. Fowler for a portion of his time, and this will, without doubt, be the best thing they can do. I sincerely hope that before now they have carried their plan into effect.

Lord's Day, Sept. 5th, and Monday, 6th, was spent with the church in Garafaxa. There was large audiences at each meeting and a very liberal pledge of \$68.00 was given. This is one of the very few churches that recognize the services of their Elders by ministering to him regularly in temporal things, while he ministers to them in spiritual things. This is as it ought to be. Why are there so few churches who do it?

From Garafaxa to Luther, or as it is now called Grand Valley. The church here is weak, numerically, but is taking up monthly contributions for the spread of the gospel. They will likely raise some \$50.00 or \$60.00 during the year this way. Two persons confessed the Saviour during my two days visit and were baptized.

From Luther to Everton. A degree of spiritual activity is met with here that is truly refreshing. They are as may be expected heartily in sympathy with Co-operative work, and pledged \$100.00 for that purpose. Sunday School, Bible class, prayer meeting and young people's mission work all going on, and the people correspondingly happy. A life of Christian activity would save from about half our troubles. Spiritual idleness is a curse to any church.

From Everton to St. Thomas. A rainy day, consequently a small gathering. Only some thirty persons present, but these did what they could for the good cause. They have some heavy financial

burdens at home just now and cannot do much outside, but they are willing. A fair audience at night and the baptism of a lady who made the good confession a week previous. They have a good Sunday School and a good prayer meeting here, two good things, and great helps to church life and work.

From St. Thomas to Dorchester. Here the church is not in favour of Co-operation, so as a church they did nothing to help it on. I urged upon them the necessity of spending and spending freely for the gospel even though they did not approve of Co-operation as a channel. We ought not to dictate to each other how money shall be spent, but we may urge them to spend in the way that seems good to themselves.

They are desirous of employing a man to preach the gospel here, and it is their one great need, a need which I hope will soon be met. I made a few new acquaintances and renewed a few old ones, amongst them our aged Bro. Bently, who has grown feeble and will be soon past all active work in the church. I hope to visit them again and increase my acquaintance, among a church that only needs to get to work heartily and harmoniously to make it one of the strongest churches in the province. The Lord will abundantly bless the labors of any church, but never their sloth, and now I go home for a few days.

\$1000 have already been pledged for this year's work, and the outlook is cheering. It would greatly facilitate the work if churches would send their pledges without waiting for an appeal to be made. Many have done so, will not others follow their EXAMPLE.

J. I.

SECRETARY'S NOTES.

At a meeting of the Board of Co-operation, held in Toronto, on the 16th inst. Bro. Lediard tendered his resignation as a member of the Board on account of the position he occupies as Evangelist. Bro. Forester being present was requested to take part in the meeting. His assistance was appreciated.

In addition to supplying Evangelists now employed, the Board has decided to assist, for the present, the churches in Welland and Collingwood. By supplementing to some extent what they are able and propose to do; it is hoped that a laborer will be kept continuously in each of these places, and the work not only made to grow but become permanently established.

The Board has assumed these responsibilities, trusting in God and believing that it is the desire of the brethren to see such work accomplished. To carry on the work, the liberality of our entire Christian brotherhood is required. The present is a good opportunity of showing our earnestness in Home Mission work, as well as our belief in the statement that "faith without works is dead."

The following sums have been received since last report:

Erin Centre Church, .....	\$56.50
Glencairne " .....	3.00
Garafaxa .....	18.50
Grand Valley .....	15.00
Everton .....	15.50
Kilsyth.....	25.00

J. W. KILGOUR,

Guelph, Sept. 30, 1886. Sec'y and Treas.

To this it is, my brethren, that the law of Christ calls you. You must renounce your own will, and bow to the will of God. You must give up your own freedom, and find it in a greater and nobler freedom. You must bear the burdens of others or you cannot bear your own. You must loose your own life if you would truly save it. "And when the fire of Divine charity burns within you, and you behold the need of your fellow-men by the light of that flame, then only are you born to the true life of man, showing that Divine life which quenches the sense of suffering self in the ardours of an ever growing love; a love which is within you as a mighty yearning, which can no more exist alone than the branch apart from the vine, or the member from the body; which sends you forth with a Divine excitement to deeds of active love to a growing sense of brotherhood, to bear the burden of your fellows, and so to live, if need be, to agonize and die, to rise to that higher life which throbs through your soul,—as the life of the vine is shed through the branches and the life of the body through the members,—and you are no longer a withered branch bearing no fruit, nor a useless member, nor a stone out of place, but a living stone in that living temple which is the type of glorified humanity, that temple of which Christ is the chief Corner-stone, "in whom ye also are builded together, for an habitation of God through the Spirit."—*English Pulpit of To-Day.*

FEEDING ON FAULTS.

A certain infidel, who was a blacksmith, was in the habit, when a Christian came to his shop, of asking some one of his workmen if they had ever heard about Brother So-and-so, and what he had done? They would say, No; what was it? Then he would begin to tell what some Christian brother, or deacon, or minister had done, and then laugh and say, "This is one of their fine Christians we hear so much about."

An old gentleman—an eminent Christian—one day went into the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few moments and listened, and then quietly asked the infidel if he had ever read the story in the Bible about the rich man and Lazarus?

"Yes, many a time, and what of it?"

"Well, you remember about the dogs, how they licked the sores of Lazarus?"

"Yes, and what of that?"

"Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christians' sores."

The blacksmith grew suddenly pensive, and hasn't had so much to say about failing Christians since.—*Selected.*

"COME HOME."

A poor woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to find the lost one. He said:

"Yes, I can. Get your photograph taken, frame a good many copies, write under the picture 'Come Home' and send them to me."

Dr. Barnardo sent the photographs to the gin palaces, dance halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night, the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation, "Come Home," written underneath. To whom was it addressed? To her? Yes. She saw by that token she was forgiven, and that night she returned to her mother's arms just as she was. This is God's loving cry to every wanderer—"Come Home."

UNLIKE some of its journalistic brethren on this side of the line the New York Methodist *Christian Advocate* is not afraid to speak out against wrong-doing in the church. Here is the kind of performance that raises funds for church purposes and this is the way the *Advocate* rebukes it:

"It is with sorrow and disgust that we read such an item as the following in a secular newspaper:—'The Methodists of—had a full house and a grand time at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only 45 cents. The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement.'

"It is beyond our comprehension how any Christian can think such performances appropriate to a church. The singling out of widows to receive packages of candy is in execrable taste; but the selling of married and young ladies in disguise to the highest bidder, with whom though he may be a person of unworthy character, who never comes into a church except for some spree of this sort, the 'sold' lady is to go to lunch, is down to the level of the lowest skating-rink. Of what use is a church that will do such things in any community? May God help the minister who tries to stop such things and cannot, and awaken anyone who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there."—*Presbyterian Review.*

Do not quarrel with your neighbor. Do not even be hasty to avail yourself of the good opportunity you now see of "paying him back" for some rebuff received or injury imagined. Wait! To-morrow you may see the crape upon his door, and learn that he passed away in the night—the night in which you lay awake planning revenge. What are your injuries, now, when you think of him in there shrouded for the grave? True, true, our lives are too short, and we stand with too unsteady a foot over the gaping grave, to dare hold malice toward a fellowman. Leave balancing accounts to God, for he can alone be really just.—*English Pulpit of To-Day.*

MARRIED

TUFFORD—CUIP.—At Beamsville, Ont., Sept. 14th, Mr. Jerome Tufford to Miss Emma E. Culp.

CONDY—HAWES.—In Guelph, Sept. 15th, by Elder Jas. Kilgour, Mr. Joseph Condy to Miss Hannah Hawes.

**CORRESPONDENCE.**

**WHAT I HAVE SEEN.**

**THE WRITER'S EXPERIENCE DURING FIVE MONTHS SPENT VISITING THE CHURCHES.**

Churches with a good eldership and an approved Pastor, in peace and great prosperity.

Churches able and willing to support a good preacher, languishing because they cannot get one to suit them.

Small churches in towns, made of noble and faithful believers, greatly needing and desiring the labors of an Evangelist, for at least a year, but unable to support one. Brethren help them promptly.

Churches that are able and not willing to support a pastor, dying out for want of food and discipline.

Churches that are disgraced and crippled by unworthy and inefficient elders, who, while they denounce the tyranny of Pastors, are themselves tyrants.

Neighborhoods whom the cause of Christ has been injured by a selfish, indiscrete and pragmatical Evangelist.

A large congregation with wealthy members living in beautiful houses, elegantly furnished, meeting in a chapel inferior to their own back kitchen.

Brethren(?) who have been laying up treasures for themselves till they have duplicated their ten thousand dollars many times over, not giving ten dollars a year for the cause that cost the Saviour his life, who are evidently fairly on the way to the place occupied by the other rich, selfish man referred to in Luke xvi. 23.

Brethren who have been overtaken by a fault have repented and are now living a good, consistent Christian life.

Brethren(?) who are habitually overtaking a fault and going down to ruin.

An Evangelist going forth to preach among the churches on his own responsibility, who has found a few noble exceptions to the rule that without an engagement he might labor at considerable pecuniary loss.

Sept. 14th, 1886.

E. S.

**SHANGHAI.**

We were two days crossing from Nagasaki, Japan, and entered the mouth of the Yangtse on the evening of the 27th of January and waited till morning for the tide to cross the bar. We steamed down the Wusung River a small affluent of the Yangtse fourteen miles, when we came in sight of the foreign quarter of Shanghai, with the Bund stretching along the north bank of the river on which are a pretty little public garden, the British Consulate, Banks, Hotels and several large places of business and the Chinese Custom House. Running up from the Bund are several large and wide streets. All of the buildings are large and handsome and the streets well cared for. The foreign quarter looks like a section of a large city at home, and everything has a thriving bustling appearance, numerous carriages rolling along, many occupied by Chinese, who like our methods of travelling. Jinrikishas are numerous but not I think pulled along so lively as in Japan. At night the streets are lit by electric light. There are about three thousand foreigners in Shanghai and about six hundred Japanese. All around the foreign quarter are newly built houses and streets of the Chinese, patterned greatly after foreign style. The old city of Shanghai is to the south and west with walls about three miles in circuit, houses mainly one storied, and the streets about eight feet wide and abominably dirty, causing foreigners to avoid frequent visits. There are said to be five hundred thousand people in Shanghai, including those in the old city and those who have built around foreigners. In the harbour are at all times numerous ships, usually two or three British men of war, one or two Americans, one or two Japanese, also, French Russians and Germans. "Peninsular and Oriental" and "French Mail" steamers, Japanese Mail Steamers and numerous merchant vessels, making one of the busiest harbours I have seen. There are the English Episcopal church, American Episcopal, Shanghai Baptist and a new and handsome Union church, beside Roman Catholic churches in the French Quarter, and mission chapels. There are about forty missionaries, counting ladies, two mission publishing houses and three Bible Societies places of business. The Presbyterians, Baptists, Seventh Day Baptists, Congregationalists, London Mission, Inland Mission, English and American Episcopal, Methodists and Roman Catholics are represented in the city.

Shanghai is the commercial and missionary centre of China and the Yangtse river the great artery, carrying trade and the gospel into the heart and even to the entrance west of China.

Shanghai does one quarter of all the export and import foreign trade of China, although there are fifteen other ports open. Next comes Canton with a little more than one eighth and Tientsin, the port of Peking, with less than one eighth. The country all around the city is one great fertile plain, and excepting several foreign driving roads reaching five or six miles out of the city, all conveyance is by wheelbarrows on narrow paths, or by boat along the numerous canals, and it is a peculiar sight, a sail appearing across the plain in the distance and one not able to see any water on account of the narrowness of the canal. The only variety to the evenness of the plain are the mounds of earth covering the graves, which occupy a prominent position on the plot of each farmer. Houses are of one story, built of greyish brick with tile roofs and usually surrounded by a wall as a protection from thieves and for privacy. There are a great many interesting things in and about Shanghai and well worthy a long study.

W. E. MACKLIN.

Nankin July 28th, 1886.

**OBITUARY.**

Bro. Geo. S. Doolittle, of Hillier, died August 20th, after a short but severe illness, though he had been suffering for some time, but not serious. He was out at work as usual, but feeling a pain in his head returned home in the evening, took to bed, from which he never rose, typhoid fever setting in. So violently was the attack that he did not recognize his sons when they came home, they being telegraphed for (they live in Chicago). The neighborhood loses a kind neighbor and friend, one whose hand was always ready to do a good turn, and ever willing to oblige. Bro. Doolittle obeyed the gospel when a young man in health and vigor, and served his Master faithfully. The Church misses his kind face, and feels the loss of a brother whose hospitality must be ever remembered by those who received it. Bro. D. has gone to his reward. I spoke at the funeral, which was largely attended by many sorrowing friends.

J. H. MUNDY.

**TEMPERANCE.**

Grief banished by wine will come again,  
And come with a deeper shade,  
Leaving, perchance, on the soul a stain  
Which sorrow had never made.

SIR WM. AINSWORTH.

Since the 27th of March there have been thirty cases of Scott Act violation in the North Riding of Renfrew. Of these twenty-four have resulted in convictions, four have been dismissed, two cases are pending, defendants having left the country, and the amount of fines collected is \$1,200.

**DRINK'S DOINGS IN IOWA.**

The Methodist Ministers of Iowa have offered a reward of \$4,000 for the conviction of the assassin of Rev. Geo. C. Haddock, pastor of the First Methodist Church of Sioux city. This clergyman was foully murdered in the streets of Sioux city by some drunken ruffian, set on by the saloonists, because he had taken a leading part in the enforcement of the prohibitory law in that State.

"That man is the worse for drink whose head is hot, whose cheek is flushed, whose pulse is quickened, and whose brief, brisk excitement is due to the stimulants he has taken: It may be perfectly true that no jury in England would find him to be intoxicated, but he is the worse for drink for all that."—Bishop of Oxford.

**THE LICENSE LAW A FAILURE.**

At the Police Court the other day an Elgin Street grocer was charged with selling liquor during prohibited hours. The information against him had been laid by some temperance people in the locality, who claim they saw certain men go in there for the purpose of drinking liquor. The evidence was found insufficient, and the case fell through. The magistrate, in remarking on the case, said that very few convictions resulted under the present system. In fact the law was inoperative. He thought there should be six or eight Government detectives, who would work from town to town, and not visit one place more than twice in a year.

The above extract is taken from the Hamilton correspondence in a recent issue of the Toronto Globe. The Hamilton magistrate makes a statement, the truth of which is fully known to every official connected with license law enforcement. That law is violated shamefully and flagrantly in every license city and town in the country, yet there is no talk about it. If in a Scott Act county there is manifest half the defiance of law that occurs in every license county, an outcry is made at once for repeal. Why not repeal the license law? It is an utter failure from the standpoint of enforcement.—Canada Citizen.

**THE BELL ORGAN**

**SELECTIONS.**

**KENTUCKY STATE MISSION.**

The brethren in Kentucky are already aware that at the recent missionary convention in Mt. Sterling, Bro. B. F. Clay was chosen as the State evangelist, to take the place of Bro. Jones, and I now have the privilege of announcing that the Board has secured his services. He will enter upon the work fully as soon as he can obtain release from his engagement with the church in Georgetown, and he is ready now to take up the correspondence pertaining to the work. All persons will therefore please to correspond with him as they have done with Bro. Jones, and evangelists in the field will send to him their monthly reports. His post office for the present will be Georgetown.

It is hoped that our preachers and elders will make no delay in inaugurating the method of securing missionary funds which was agreed upon at Mt. Sterling. Remember there are to be four collections, on the first Lord's days, respectively, of October, January, April and July. One of these is for the State work, one for general home missions, one for foreign missions, and one for the Woman's Board. It is expected that the last will be chiefly from the women and girls of the churches. But the most important feature of this method, without which it will be ineffective and a comparative failure, is this—that the whole church is to be canvassed under the direction of its own officers, previous to the October collection, and every member's name, old or young, taken, with the amount set down that each one will give to every mission. It is absolutely necessary to make the giving universal, or nearly so, in order that the churches may acquit themselves creditably in this matter.

The best way to make this canvass is to take the list of members from the church record on sheets of paper with suitable headings, using as many sheets as you have solicitors, and dividing the names among them to suit the convenience of the solicitors. The whole work can be done by the deacons, or by them and a few active assistants, in a week or two, and it should be done as soon as possible, so that the October collection may be a full one.

When the canvass is made, notice is to be sent to the secretaries of the several missionary societies, telling each how much has been subscribed to his society and when it is to be collected.

The easiest way to collect the subscriptions is to give out small envelopes the Lord's day previous and request all to hand them in at the proper time, with the sum enclosed and the name of the giver on the back.

Persons who are now subscribers to the State fund, and have given their notes, may be enrolled with the others, and their payments when made credited on their notes. This will save Bro. Clay the trouble of making collections on about 2,000 notes.

Some churches are already preparing for the canvass. Let all fall into line at once, and let Kentucky be heard from this year as she never has been.

J. W. MCGARVEY,  
Chairman of Board.

**WOMAN'S DEGRADATION.**—If there be infinite distance between heathen man and Christian man, what can express distance between heathen woman and Christian woman? "Go, tell American Christians," said a dying heathen, who "gave half of all his property to the cause of the Gospel, "we shall be their reward."

WHEN A BRAHMIN IS DYING, though he may have prayed ten hours daily, yet all his friends can do is to clasp his hands about the tail of a cow. The man cries, in hopelessness of uncertainty, "Where am I going?" Heathenism knows no intercession, no prayer for others—only for self.

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**C. A. FLEMING,**

Owen Sound, Ont.

At Chamba, India, a most successful medical mission is in charge of a Dr. Hutchinson who has been in the field since 1873. About 8,000 new patients are treated annually, 500 operations performed and 200 in-patients ministered to in the hospital. Converts to the number of 200 have been received into church fellowship. At the Canton hospital, last year over 12,000 patients were treated, and 500 operations performed.