# ONTARIC ANGELIST.

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

Vol. 2.

ERIN AND EVERTON, ONTARIO. APRIL, 1888.

No. 12.

### Poetry.

A NEARER VIEW,

I long for a " arer view to-day, A nearer and clearer view Of the pearly gates and the Jasper walls, And the glory that shineth through.

This earthly house and these earthly cares, Controlling, absorbing things, Have fettered the body and hindered the soul, That crieth aloud for wings.

I long to fly-for a while at least-Afar from the thoughts of care: Those eagle talons that seize my hopes, And follow me everywhere.

Though I fain would sever the veil that hides Those beautiful heights of bliss, I fear that a glimpse of a brighter world Would darken the hue of this.

I long for a nearer view, O God! Is it sinful in me to say That I long for a nearer view of Christ, Yes, a neater view to-day? If but from mine eyes the scales would fall, That render my sight so dim, I know I should walk with a firmer step, For I should be nearer Him.

Thy daily work and thy daily cares promise and hope afford; For the services rendered unto Him Are rendered unto the Lord.
Thy way to thy Father's house above, To thy Heavenly home pursue; And at many a station along the road He'll grant thee a nearer view.

### ORIGINAL.

"DOTING."

The writer has had some trouble to get a suitable, scriptural heading for the thoughts he wishes to express in this little article, for while the word "Cranks" would have been apposite, yet it is neither elegant nor scriptural and, consequently, not proper to use in a religious paper, so he has chosen a word which, when properly defined and considered in its connection, is very much to the point. It occurs only once in the New Testament (I. Tim. vi: 4), in the margin of which passage the reader will see this word rendered "Sick," which is the literal meaning of the original, and expresses a spiritual disease which is now, as it has been in former days, but too prevalent in Christian churches.

The cause, symptoms and prognosis of this malady are given by the inspired writer in the chapter referred to.

The cause :- Not consenting to " wholesome words, even the words of our Lord Jesus Christ, which is according to Godliness.

The symptoms:-" He is proud, knowing nothing but doting (sick) about questions and strifes of words."

The prognosis: - "Whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, &c."

Unfortunately, too, this disease is generally chronic. A learned writer says that the word from which the one we are considering is derived, implies disease of long standing; and experience proves it to be as obstinate as leprosy and, in some cases, as infectious as small-pox Fortunately it is not always equally malignant nor in all places, and at all times, equally preva lent; yet, in its mildest type, it is very disastrous to the peace, the happiness, the unity and prosperity of our churches.

How many congregations have been distracted or entirely runed in this Province by a strife of words and evil surmisings on the Pastor question ! of a good man insisting that the church should edify itself when perhaps there is no edifying element in it; in another instance it is the vanity of a man who objects to any one being paid to devote his whole time to the work of teaching the church and preaching the gospel because he is vainly puffed up with the idea that he can do the teaching himself; and still more numerous are those who continually dote upon this question because it costs nothing, so far as the expenditure of money is concerned, when the congregation ignores the services of any brother who, though ever so pious and ever so

able to edify, needs pecuniary support. At any rate, for one reason or another, some of our churches have been infested by those who are so "sick" with these "questions and strifes of words" that they have been 'crippled or ruined by their pestilential ravings.

The "wholesome words of our Lord Jesus Christ" are "Go into all the world and preach the gospel to every creature, &c." The words of the sick monomaniae are de facto :- The cause for which C....st shed his precious blood; for which he sent the Holy Spirit on its glorious, illuminating mission; to which holy men of God devoted their valuable lives is entirely subordinate to the way in which we shall advance that cause, and though experience proves that the gospel cannot be preached in foreign lands without organized, combined effort yet, as the scriptures do no specify any plan we will, as far as we are concerned, leave the heathen in his gross darkness to perish in his sins!!

As a man who is physically sick has no desire for wholesome food, but craves deleterious or stimulating viands and swallows gallons of patent medicines, so the professing Christian whose spiritual constitution is disordered will neglect or refuse the sweet and wholesome regimen of Christ's love; the strengthening and exhibitarating influences of the Holy Spirit; the refreshments of the water of life; the healthy glow of brotherly affection; the invigorating exercise of doing good and all the other precious provisions of God's grace, and feed upon the chaff of upprofitable disputations and seek to satisfy himself with questions and strifes about the sleep of the dead; drink in the doctrines of speculative philosophy concerning the creation of the earth or, turning back to the world, feed-ravenously upon the dust of riches, "supposing that gain is godliness," or try the stimulations of pride and pleazure until wasted and worn out with famine and disease, he dies that spiritual death from which there is no resuscitation.

And now, dear reader, we will close this admonitory essay by expressing the hope that you are not "sick" but that the language of the beloved John addressed to Gaius may be addressed appropriately to you:-

"Beloved, I wish above all things that thou mayest-prosper and be in health, even as thy soul rospereth."

E. SHEPPARD.

Ridgetown.

### TORONTO GREETING.

Editors Evangelist:

DEAR BRETHREN,-Tho' unknown to you personally I feel that I do not need a formal introduction, and hereby extent to you my hand in fellowship in the work of the Lord in this Province. Of course I know but little of the Province at large, save as I learn it from the brethren, but I can say assuredly that the work in Toronto is promising in the highest degree. It has the seal of success upon it, because the Lord has said that where two or three are gathered together in his name there he is in the midst of them; and where the laborers of his husbandry work together he will bestow increase. We believe we have come together here in this work in his name and not in our own; therefore the promise is upon us. We believe we are intending to work together; therefore we look for increase. We expect to meet hindrances of various kinds and look for hard work. Neither do we expect great success at once, but "all things are possible to them that believe."

The brethren in Ontario have great interests at stake in Toronto, and they should neither be asleep nor indifferent to them. Toronto is nstances it is the conscientious scruples destined to be one of the great cities of the Continent. It is gathering a population of high character, religiously, industrially and socially. Trade and travel are flowing in and out in connection with all the Province and with the Here the cause of a pure Bible Christianity should be strong. Here should be a great centre of our interests. Here should be established the Church in such strength as to be a reflex help to every part of the Province. Hence in our present financial weakness the churches should not only take hold in the name of the Lord but keep hold till we are established.

gations are enlarged and interested. Our prayer meetings are highly spiritual and helpful to all. We have re-organized our Official Board and appointed committees to look after different int rests. We have thoroughly organized the Sunday School in the same way, and have organized the Young People of the Church for their especial work among the young.

Our work here is first to unify ourselves thoroughly. This, requires the leaving behind of every weight that may be a hindrance, and come into one mind as to our responsibilities and duties, and secondly to press steadily forward until we are abreast with the demands of the age, and side by side with the moving column of our great brotherhood in the living issues around us.

I wish to express my appreciation of the character of the brethren in Toronto. I have one local church or some hundred churches. never been among a better, more generous, more kindly people. I have already became greatly attached to them. They are praying and longing earnestly for success. Their hearts are full, and I believe God will grant them their desire Brethren, beloved in the Lord, pray earnestly for us and in your prayers extend the generous, helping hand we so much need.

Permit me to express my liking for the EVAN GELIST. It has the right direction, and utters a correct voice. Go forward and the Lord bless you. Instead of being a monthly it should come weekly and into every family in the Province.

Very fraternally, J. R. GAFF.

Toronto, March 19, '88.

## Selections.

THE PRINCIPLE INVOLVED IN CO OPERATION.

1. Church Co-operation .- That any number of congregations have a scriptural right to co-operate for the spread of the gospel is admitted by all-This is based upon the rights of each individual cengreation. So far as mission work is concerned, it is self-evident that no less rights belong to a plurality of congreations co-operating, than to any one of them. The principle of right or wrong is not involved in co-operation, but in the thing to be done. As an illustration, I would have a right to form a partnership with my neighbor to sell dry goods, but I would have no right to form a partnership with my neighbor to sell whisky. In other words co-operation is right or wrong, as the thing to be done is right or wrong. This is said without reference to the manner of co-operating.

2. Individual Co-operation .- Underlying cooperation are the rights of individuals. The same principle is involved as in church co-oper. Has a Christian any right to do mission work apart from the congregation of which he is a member? Has a Christian a scriptual right to send a contribution, without sending it through the congregation of which he is a member, to any mission, home or foreign? Has any Christian who may attend a protracted meeting from home, without consulting his congregation the scriptural right to contribute to the support of said meeting?

In my opinion, as simple as these question may appear to be, and I think really are, a correct answer to them goes far in settling the question of individual co-operation,

If these things are wrong, every one of our preachers and newspaper men is a particeps criminis. If these things are right, individual co-operation is right for the reason already stated. The principle involved is not in co-operation, but in the thing done. This principle is in harmony with human law, moral philosophy, com mon sense and the Bible. If it is the duty of A to preach, and the duty of B as an individual to contribute to his support, certainly, C or any number of Christians, may co-operate with him in the support of A.

3. Method of co-operating.—(a) A goes as missionary to Japan. B publishes a newspaper, and through it appeals to the brethren in behalf of A's mission. As the result, the mission is sustained by individuals. In other words, B has The work is growing in interest. Our congre- accomplish his object. I say, amen, to B's -Missionary Hearld.

work, but can you call it "church co-operation?" This is one method of co-operating. (b) Again, suppose that these brethren who supported B's mission, say for 1887, should convene (this would be a convention) at some appointed time and place, and agree to continue their work in Japan for 1888, what is the difference in principle between these two methods of work? The logic that will sound the death knell of the latter will ertainly busy the former.

It appears to me that we frequently make distinctions where no difference exists. There are only two questions that I ever ask about any evangelist or missionary-Who is he? and What is he doing? If he is a good man, and doing the work of the Lord, he shall have my most carnest support. It matters not whether he is supported by one man or one thousand men, by

"If we have not the spirit of Christ we are none of his." The spirit of Christ is seen in the fact that he gave his life that the gospel might be preached (Luke xxiv: 46, 47).

If we have the spirit of Christ, we are certainly willing to make sacrifices to promote the cause for which our Lord died.

Let us all go to work on some plan and ceaseto throw obstructions in each other's way. Let work be the watchword all along the line. - May God help us with warm hearts and willing hands to carry the message of life and salvation to a perishing world .- J. W. GANT in Apostolic Guide.

### HINTS ON READING.

The use of reading is to aid us in thinking. In every book that is worth reading carefully there is something worth remembering accurately.

No book is worth anything that is not-worth much, nor is it serviceable until it has been read and re-read and marked so you can reter to any passage you want.

Always read the preface to a book.

Except a living man, there is nothing more onderful than a book.

Books are true levellers. They give to all tho will faithfully use them, the society of the est and greatest. Would you know whether the tendency of a

book has been good or bad, examine in what tate of mind you lay it down.

Good books, like our friends, are few and chosen; the more select the more enjoyable.

A great love of books is like an introduction o the great men of all pasttime.

Books are friends whose society is extremely igreeable. They are of all ages and countries. Let us thank God for books .- Selected.

### PLL LEAVE THE CHURCH.

When members of a church threaten under the slightest real or even imaginary provocation to leave the church,' to 'go some where else,' what does it mean? If the minister does not do exactly what some people think he ought to, if a fellowmember has given offence in word or deed; if a singer does not suit, straightway there is heard the threat, 'I'll resign.' What does it mean? Simply that they are not true members of the church at all-are not memders from conviction; they do not even know what church member-ship is. Does it mean that they are to care for their own notions and wishes only, and not a particle for the peace and prosperity of the church; or does it mean that they are selfish and un-Christ-like, and have not yet learned the meaning of the Saviour's words "if any man will come after me, let him deny himself."-Christian World.

### PROPORTIONATE GIVING.

It is a notorious fact that the Christian Church of to-day is giving far less proportionately than did the Jewish Church. The claim of liberty in reference to this standard of giving has certainly resulted, taking the whole number of confessed followers of the Lord into account, in a decrease of gifts. One tenth of the income of professing Christians given in Christian charity would make a sum by the side of which present contributions secured the co-operation of enough brethren to for benevolence would seem simply ridiculous.

# Che Ontavio Kvangelist,

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### APRIL 1888.

### TO OUR READERS.

As we close our second volume we have a tev words to say to those who have hitherto supported and encouraged us in this undertaking. more we wish in the most hearty manner to express our thanks to those brethren and sisters who-have held up our hands during the past two years which we have been endeavoring to publish a paper that might prove helpful to those who are in anxious to save themselves and others It has been our purpose to keep this high aim before us month by month, believing that no lower standard can justify the publication of a religious paper. Howfar we have in this direction succeeded our readers must judge; we trust that, at least, our-object has always been apparent.

In volume three it is our intention to pursu the same general course as in volumes one and two; though we hope that experience will enable us to improve as we proceed. Particularly do we hope to be able to devote more attention to the editorial department. Not a few times here-tofore the pressure of duties having a prior claim upon our time has compelled us to send out the paper with little in the line of regular articles of our own. But we venture to think that the con tents of our other departments have never failed to be interesting and profitable. And in this con nection it will not be invidious to mention the name of Bro. Sheppard who from the very first in the most cordial way has lent us his aid by furnishing us a series of articles which would grace the columns and delight the readers of any paper published by the Disciples of Christ.

In asking a continuance of that kind considera tion and that hearty support which have been given to us by so many of our brethren and sisters thus far in our editorial career, we feel that we have no personal, no sectarian ends to serve, but rather those great ends—those greatest of ends—the conversion of sinners and the edification of saints. And we believe that so long as we pursue those holy objects in a holy way we shall secure the appreciation of our brethren and the blessing of our God.

We have never sought to disguise the fact that nt takes money to publish a religious paper, we do not do so now. On the other hand we frankly ask our readers to see that their subscription are paid up regularly-many expire with this number-and to aid us, as many have in the past, in increasing our sphere of usefulness, by enlarging our circle of readers.

### CHRISTIAN ACTIVITY.

Christianity calls for constant activity on the part of all who embrace it. Unlike arbitrary systems which do little for us but to place us under restraint it incites to activity Good works are the fruits of Christian' y--the natural fruits. This is its glory. Wicked men by embracing it become "fruitful trees"—"trees of righteousness the planting of the Lord." The system is characterized by its transforming power. It leads sinful men first into the presence and fellowship of God, and then with their souls punfied, their minds elevated and their hearts enlarged it leads them out, full of sympathy and zeal, to become co-workers with God in helping their fellows to happiness and Heaven.

Inactive Christians is a contradiction in terms. It would be as consistent to speak of a cold heat or a virtuous debauchee. Where there is no activity there is no Christianity, for Christianity is a vital principl—a life the very nature of which is to manifest itself. Christ did not dewhich is to manifest itself. Christ did not de-Wagnalls, 18 and 20 Astor Place, New York, clare an absolute decree when he said to his It is a wonderful paper; a mighty power.

disciples: "You are the light of the world," neither did he make an arbitrary demand when said, "Let your light so shine before men" To receive Christ into the heart is to love him and to love him is to serve him--to do his will. Activity in the service of the Lord is then a result—the natural result of hving in Unist, or rather of Christ living in us. The apostle Paul sounderstood it. "I am crucified" he says Christ: nevertheless I live; yet not I but Christ liveth in me; and the life which I now live it the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

The sinner as soon as his eyes are opened to

a sense of his condition and to an appreciation of the love of God as manifested in Christ Jesus towards him immediately exclaims, "Lord what wilt thou have me to do t" He desires to become obedient and active. This desire, begotten by the love of God, is the voice of the awakened powers of the soul which need scope for develop-The anner is not only called by the gospel to a life of activity but his renewed heart both desires and demands it.

This being true it may be asked, how is it that so many, alas! instead of continuing active in the Master's vineyard become idle and indifferent? We cannot close our eyes against facts. We should have no desire to do so. How many are there who instead of working for the nord have folded their arms in idleness and stretched their limbs in repose! Many have died and many are dying from having nothing to do. Whole churches have died, and we know of some which are dying as fast as possible for the same reason.

While it is true that Christian activity is a result of the reception of the gospel, it is also true that it is a condition upon which depends the Christian life. This is neither contradictory nor inconsistent. Christ says, "If a man love me he will keep my words" He also says "If you keep my commandments you shall abide in

It may be said again that the Christian is certainly sate, for if he loves Christ he will be active in his service and as long as he is active in his service he will continue to love him, bu we must remember that babes in Christ though willing and anxious to be active need to be taught what to do and how to do it. Too many obey the gospel and make no progress. We do not say that they are altogether to blame. It is the duty of the leaders of the church to help new members until they become strong and well started in the use of their newly awakened powers. There is safety only in activity. We would do well to heed the admonition of Paul to Timothy, "Fight the good right of faith, lay hold on eternal life."

T. L. F.

### THE JUNE MEETING.

In another column will be found the announce ment that the Annual Meeting is this year to be held with the church at Erm Centre. All further necessary particulars may be looked for in the May number of this paper. It is hoped there will be a large and representative gathering of brethren and sisters from all parts of the Province It is good for Christians to come together to confer concerning the cause of Christ, and to enquire what they can unitedly do to further it. re is some reason to hope that Bro. A. McLean, the indefatigable and enthusiastic Corresponding Secretary of the Foreign Missionary Society, will be present.

### THE SUNDAY SCHOOL.

"The time is at hand when those Sunday Schools which were shut down during the wint .. should be opened again. No time should be lost in getting in good running order. Arrangements should be made and supplies provided so that an enthusiastic opening may be made not later than the first Lord's Day in-May. Those who were interested last year will almost certainly be interested this year, and those who were not interested last year should, if possible, be interested this year. And now two words of exhortation to the church not having a Sunday School,---"Start one."

### NOTES.

This is the last number of Vol. 11 of Tin.

At Bowmanville, March 9th, the wife of Bro. M. Gunn of a daughter.

If you want to know what Prohibitionists are doing in the United States, you should read the Voice published at \$1.00 per year by Frank &

We club with the Christian Standard. Any one sending its \$2.00 will get the Standard and the EVANGELIST both for one ye

We are pleased to note that the church at Portage la Prairie has again shown its interest ii Foreign Missions by contributing \$19.25.

Will not our agents and friends make a special fort this month to get renewals as well as new

The editors of the EVANGETIST take the hand so gracefully extended by Bro. Galf in another column, and beg to assure him of their con tinually increasing interest in the work in which he is engaged, and their unchanging purpose to do all they can to keep it before the brethren in

Contributions from Ontario to Foreign Missions since last report in this paper :-- Cotswold,\$5.15: Erm Village, \$10.80; Hamilton, \$20.00; Owen Sound, \$8.00; Stayner, \$8.55; Toronto (Demson Avenue), \$18.00; Walkerton, \$10.70; S. S., Hamilton, \$12.28; Erin Centre, \$35.00; Garafraxa, \$11.00; Collingwood, \$4.80; S. S. Collingwood, \$1.20.

If you don't get your paper regularly, notify us by post card. Perhaps it is our fault, or perhaps of one of the many through whose hands it passes in going from us to you. For ourselves we try to make no mistakes, and we judge the post office officials are also careful, for comparatively few letters and papers go astray. But mistakes will happen sometimes, you know

We are grieved to have to record the death, in Neligh, Nebraska, March 16th, of Mrs. Rachel E. Beach. We have received an obituary notice chich we are compelled to hold over until next month. Another of the Lord's honorable women has gone home. A peculiarly affectionate circle of relatives has so soon again been broken, but they have the joy of reflecting that as the circle ens here it enlarges on the other side.

The leading article in the March number of The Library Magazine is upon The Higher Line. How is it to be sustained! being a review of an article in the Nineteenth Century by Prof. Huxley on Science and the Bible. The number is filled with interesting reading upon important subjects. Published monthly by John B. Alden, 393 Pearl Street, New York. Only \$1,00 a year,

Have you taken up a collection yet for Foreign Missions? If not, why not? Don't you intend giving something for this purpose? If so, there is no time like the present. If we should ask some churches: How much did you give during the past year for Foreign Missions? the answer would be, Nething. If we should ask some of the ame churches: How much did you give during the past year for Home Missions? the answer would be, Nothing. How much do you pay for the regular preaching of the gospel at home? Nothing. A religion which costs nothing is not the religion of Christ. The result of our observation is, that such churches will die, and they ought to die. Just think of it. Not one cent for

GROWTH OF A BIG BOOK .- When Webster's Unabridged was first published in one volume, it was a comparatively small book. Some years after, an addition was made of 1500 Pictorial Illustrations, A Table of Synonyms, and an Appendix of New Words that had come into use A few years later came an entirely new revised edition of larger size, with 3000 Pictorial Illustrations, then, after an interval of a few years, a Biographical Dictionary of nearly 10,000 Names, and a Supplement of nearly 5000 New Words were added, and now there has come a new and most valuable addition, a Gazetteer of the World, of over 25,000 Titles. The work is now not only the Dictionary, par excellence, but a Biographical Dictionary, a Gazetter of the World, and a great many other good things in its many valuable Tables

Dr. Dewart editor of the Christian Guardian recently delivered a very able sermon at the opening of a new Methodist Church at West opening of a new Memodist Church at west Toronto Junction. His subject was "Christian-ity Justified by its Record." In speaking of the Bible, among other fine things he said: "Here are offers of rest for the weary and heavy laden forgiveness for the guilty; peace for those in disquietude and trouble; power over temptation; consolation in sorrow, and light and guidance for the dark and stormy paths of life to all who repent, believe and obey the Gospel." We may not be well informed as to Methodist teaching, but wewere not aware that to "obey" was consider meet the third Wednesday in every month, a ed by Methodists as a condition of enjoying the have a monthly fee of ten cents per member.

blessings of the Gospel. We have frequently heard Methodists, and even Methodist preachers, ind great tault with the Disciples for insisting that obedience is a condition of pardon. He are very glad to learn that Dr. Dewart, who is perhaps the ablest man in the Methodist Church of Canada to day, agrees with the Disciples on that point, for certainly it is the plain and constant teaching of the New Testament. When the Methodists as a body learn to express themselves as Dr. Dewart does on this matter, they will understand better than they now do the position of the Disciples on the subject of Baptism.

After answering a querist the editor of the Arostolic Guide has this to say :

We would remark to Bro. Gooch that if he will read exclusively the Revised Version, and wrap up his Old Version in a tough piece of paper with a good strong string around it, and lay it away as a curiosity for his descendants of a future generation to gaze upon, he will meet with tewer perplexing questions of interpretation. So with others

How many of the readers of this paper, we vonder, are neglecting to use the Revised Version, declared by competent authority to be not only the best-lengtish Version yet produced, but the best Version yet produced in any language?
We often hear it said that there are not many changes in the Revised Version; for the information of such as think so, we may say that there are over 25,000

Our attention has been called to a lengthy, but intensely interesting speech delivered at the Industrial Conference held in Washington, Feb. 22nd, and reported in full in the National Reormer, upon Parties in the United States.

Bro, E. declares hunself a "National Rermer" and in favor of a "National Reform Perty."

The following is what he says relative to the quor traffic :-

hquor traffic:—
We will now spend a few moments in the consideration of the four great questions which naturally lead-all other questions; viz., Liquor, Labor, Tariff, and Finance!
We place fiquor first, because we believe no rest can come to this nation, until this evil is put away. High license in order to suppress this greatest of all curses to the laboring man of this country, is only playing the devil's best card in the interest of the fiquor traffic! "Licenses," says the Court of Appeals of the State of New York, "are mere temporary permits to do what otherwise would be unlawful."

Therefore it would become unlawful to carry on this traffic were it not allowed under, and by virtue of a special license law! Therefore we say, Down with all license laws!

GOLDEN WEDDING .- Had the Erin Advocate been in existence fifty years ago, the following item might have graced its columns:--" Married on March 7th, 1838, by the Rev. D. McMillan, at the residence of the bride's father, John Mcan, Mr. Hugh McMillan, to Miss Margaret McLean, all of Erin." Last week the fiftieth anniversary of the above event was duly observed by friends and neighbors. Many of the guests of 1838 are still in existence including the officiing minister, whose parish at that time comprised several townships. The festivities on that occasion were continued for a whole week, However, the young couple set out for the journey of life with health and strength and ambition to carve a home. The place selected was con. 9, lot 22, Erm, containing 200 acres more or less. Here they have remained ever since clearing and cultivating the land and have surrounded themselves with many comforts, reared a large family who, with one exception, are still living. The family consists of Daniel, Charles, Joseph, Duncan, Barbara, and Mrs. Currie, in Erin; Hugh, at Guelph: Mrs. Mc-Williams, Puslinch; John F. Saugeen; Flora Ann, Wilmot; and Archibald, at Fergus. The venerable couple have passed the alloted three score and ten, and are still in good health and vigor of body and mind. In the midst of all the cares of farm and family, religious life has been a source of pleasure and comfort at all times. During the whole of their united life they have taken an active part in the affairs of the church of their choice. May it be said of them when they exchange life for immortality, the church militant for the church triumphant, 'Life's race well won, life's work well done."-Guelph Mercury.

### CHURCH NEWS.

KHSYTH .-- A letter from Bro. Lediard, of late date, informs us that he was engaged in an interesting meeting in Kilsyth.

ERIN VILLAGE. - The sisters in this church organized on March 21st a Mission Band with encouraging prospects of success. They will meet the third Wednesday in every month, and

GUELPH. - Bro. Dickson is still with us, and preaches with great zeal. Our audiences are forty years of her life here—to mourn her deimproving. Last night. I think there were not less than 150 present—some say more. Our Sunday School has grown all along; it now averages about 80. I. W. K.

Acton. -Dr. Belding, of Troy, N. Y., held a meeting with this church lasting two weeks and one day. The immediate results were six additions, four immersed, and two reclaimed, and the church greatly strengthened. G. W.

WALKERTON,-Schom during our experience here have we been able to report great success or large additions, but truly we have had a season of rejoicing this winter. Bro, Lediard came here about Feb. 17th, and, as usual with that brother, he immediately set to work. Our audience was not large at first, but soon began to increase, and ere long the house was fairly well filled. Bro. L. spent about fifteen minutes each evening at what he called "a Bible talk" before commencing his discourse. These were all filled with instruction, and made the meetings doubly interesting and edifying. Quite a number from other congregations came to hear very regularly, and some prominent ones were heard We never beard the like before." Bro L. wielded his sword with good effect, presenting the whole truth in a kind and loving manner void of oftense, and powerful to convince. Al though only six came forward and made the good confession (five of whom were immersed before Bro. L. left), yet I think we all feel that our meeting was a grand success, for much good seed was sown in honest hearts that will surely grow and bring an abundant harvest in after days. God grant it, and to His name be the THOS. WHITEHEAD. March 3rd, '88,

WELLAND .- Our brethren here have recently purchased the "Baptist Church" (House), a very fine building capable of seating about 400 people It will be remembered that a few years ago the brothren bought the old Methodist Chapel, which they are about selling to the Salvation Army, and for which they will probably realize within a few hundred dollars of the amount they are to pay for the late purchase. The building is vell situated, being seen from almost every part of the town. The front, dome, in fact the whole superstructure, being composed of brick and stone, presents a magnificent appearance. In the dome, which is beautifully overlaid with tin, hangs a very fine-toned bell, which our brethren very modestly ring, announcing the hou for meeting. The church here is not strong, but being perfectly united and working so harmoniously they must succeed. Our good Bro. W. H. Swayze, is spending most of his time with the church, speaking twice on Lord's Day, and making many calls through the week. The here is greatly encouraged by his labors. I am holding a meeting here just now, and will continue for another week. We have many discouragements—col.' - ather, and the opposing forces of the surrounding elements, together with the Salvation Army's trumpet, drum and cymbal, tend to keep the people away. Our Methodist friends have been holding a "revival meeting" for some weeks, which our brethren understood would close the week I came here, but which is still going on. I go from here to Wainfleet, and will probably visit Gainsborough before returning H. Brown.

March 24th, '88.

### MUSKOKA MATTERS.

Mrs. Crewson has been very ill, but is gradually improving. The heaviest storm of this winter on the 13th of March. I started on the morning of the 14th to drive about twenty miles, through snow-drifts, to attend the marriage of Mr. Ress and Miss Hamilton iniece of Bro. R. Hamilton, of Erin), and found it almost impossible to get through, yet I was on time, and on hand, and everything went as merrily as marriage bells.

I send you the sad news of the death, on the 9th inst. of our beloved sister Palmer of the church in Ridout. She lived a very exemplary. Christian life, always earnest, always humble kind and hospitable, quiet, yet exerting an excellent influence on all around. Sister Palmer was born in St. Catharines. Ont., was baptized, I think, in Jordan, where she and her husband lived when I first became acquainted with them Bro. Palmer was chosen an elder at Jordan, and he and his wife became, consecutively, charter members of the churches in St. Catharines, Waterford and Ridout, and now she has gone to the church of the first-born above. She leaves Meeting. Let every church in the Province be one son, one daughter, several grand-children, represented. The work in which we are engag-

parture; but they mourn not as those who have no hope, but rejoice in hope of a happy reunion. I conducted the funeral service on Monday, the 12th, and spoke on the 14th verse of the 4th chapter of I. Thess. Sister Palmer was only ill for about five weeks, with inward tumor, but she must have suffered uncomplainingly a much longer time.

Our meetings are not very well attended, partly owing to stormy weather, bad roads and much sickness, and partly, perhaps, that a chang is desired in the preacher, and partly on accoun of my labors being spread over so large a tract of coun ry. However, we hope to have a better report to make next month, "And this will we do if the Lord permit."

W. M. Crewson. Baysville, March 19th, '88.

### CO-OPERATION NOTES.

I spent a few days at the beginning of the year with the church in Toronto. My labors there have closed for the present, and Bro. J. R. Gatt, of Philadelphia, is now laboring there. I spent but a few days with him, out in those days I grew to think very highly of him, and from a score of letters received from Toronto since I left, I learn that the brethren think very highly of him too. He is daily growing into the work there and into the hearts of the brethren. I look upon the growth of the church in Toronto as an assured success, and though I experience a sense of personal loss in leaving them, I am rejoiced that the work has fallen into the hands of one so well qualified to do it, and I have no

From Toronto I went to the church in Lobo Their great need just now is a preacher of the A man of sterling worth, deep piety, and who is not afraid to work, is what they need at present. I spoke on two Lord's days and of the evenings of the week; attended a S. S. Convention on Saturday afternoon and evening, when I spoke on the "Bible the best book for the teacher"; and otherwise took part in the discussions of the different papers presented.

From Lobo I went to Walkerton, where I pent three weeks. The meeting was full of interest from the beginning, many of the townspeople being present every night. Six persons confessed Christ, and I trust some seed was sown for a future harvest.

From Walkerton to Guelph, where I found Bro. James Kilgour slowly recovering from a somewhat serious illness. The church is missing his services very much. For good singing and perfect order, the Guelph Sunday School is a little in advance of any I have seen. It is not small school either, but there room is crowded with young people. Who can measure the results which will flow in after years from the Bible studies of to-day? Here I had the pleasure of meeting our aged Bro. Belding, of New York, on his way to Acton to hold a meeting. May great good result from his visit, and many som be saved. Many of the older brethren will remember him well no doubt. Here too I met Bro. Dickson, a young man, but a man of strength and eloquence. He preached in Guelph on Sunday evening to a large audience, and I can bear testimony to the fact that it was a treat to listen to him. I trust the way may be opened to keep him in Ontario. He is a Canadian, and was born in the City of Gueloh. May God bless him and make him very useful.

IAS. LEDIARD.

### ANNUAL MEETING.

The Annual Meeting of the Co-operation will be held this year with the church at Erin Centre, beginning on Friday, June 1st, at 7 o'clock p. m. of which particulars will be given next month.

It is hoped that every church in the Province ill send two delegates or at least one delegate to the meeting.

Bro. Gaff, now in Toronto, and other veterans in the work of our Master, are expected to be at the meeting.

Many of the brethren have responded liberally to the support of our Home Mission work. those who have not yet contributed, we would say don't wait to be visited, but forward your offerings as early as possible.

To all, we say much has to be done before the Annual Meeting; but it can be done, and me easily, if every disciple gives something.

We cannot emphasize too strongly the importance of a large representation, at the Annual

of every disciple of Christ.

On behalf of the Board, J. W. KILGOUR, Sec'y. Guelph, March 24th, 1888.

O. C. W. B. M.

Dear Bros. Munro & Fowler :-

I thank you for offering your columns so liberally for the extension of our work. The me for our Annual Meeting is drawing near nd looking forward with bright hopes we grand, good meeting of the sisters of Ontario. I have written to all the churches, and have received many encouraging replies. I am glad to find so many willing to work. I would ask the sisters to whom I have written to report the work done, or not done by them, before the middle of May, so that I may be able to make a full report at the Annual Meeting.

Dear sisters, do not be discouraged. If have not started out in this good work, let us hear from you, and make it a point to be at the June Meeting. "Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." Those who have good concerning Israel." organized or are working in any way, will please report at the earliest date possible, and oblige, MRS. E. McClurg.

Cor.-Sec'y.

Ivan, March 10, '88.

WANTED.

Wanted-One Thousand Dollars, from four thousand Disciples. Brother send in your share. If you are too poor to send more than 50 cents per year, the Lord knows it, and he does not look for a dollar from you, but He expects fity cents, to be used in preaching the glorious gospel. I know you are anxious to help; see how many of you poor brethren can give that sum, and set a good example to those who are richer. Do it at once. Don't let it slip out of your mind. Send it to-morrow if you can to

J. W. KILGOUR, Guelph.

### OBITUARIES.

PALMER.

In Ridout, Muskoka, on the 9th of March, Catharine, wife of Bro. Wm. Palmer, in the 65th year of her age.

GREEN.

On Friday, March 16th, '88, Archibald F., infant son of Freeman and Isabel Green, near Ridgetown, Ontario, Canada. Taken away from the evil to come ere sin had stained the soul. Of such is the kingdom of heaven. M.

-Christian Standard.

MCMILLAN.

In Hillsburg, Ont., March 31st, Garfield H., son of Robert and Mary McMillan, aged 7 years, 2 months and 22 days. A beautiful, interesting boy, of a peculiarly loving and lovable disposition. has passed to the land beyond. There is loss here, but gain yonder.

### TROUT.

Asexander A. Trout began life on his own ccount very early. Before he reached the age of twenty, he had taught school two years and taken a course in the British American Business His career in that institution was a brilliant one, and at its close he took a situation as kook-keeper in the office of the Monetary Times. He afterwards became assistant book keeper for the Canada Permanent Loan and Savings Co., with whom he became noted as a skilful accountant. An instauce of his skill may be given. One day when the Board of Management had waited half an hour for a stateme from the head book-keeper without receiving it. they called for Mr. Trout to solve the problem, which he did to their entire satisfaction in three minutes. They thereupon granted him an increase of salary in the shape of a bonus or \$100, and at Christmas they presented him with \$50. An attack of typhoid fever compelled him to give up his position.

When he was sufficiently recovered he went to Cobourg to conduct some meetings for the brethren there. And though young and unskilled in the arts of omtory, by his earnest and touching appeals he persuaded many to be Christians. He afterwards preached regularly for the church in Glencaum, and no person can now visit that place without discovering there many traces of his spiritual life. When others shall have ceased to miss the helping hand of their co-laborer, and shall have almost forgotten the man whom once they loved, his memorial may be distinctly read in Glencairn, engrossed by a grateful people in the homes made happier by

and a husband-with whom she spent more than ed calls for the united afort and wise counsel the good lessons he taught, and upon lives wakened Ly his Christ-like speech.

Before going to Detroit, where he resided nine rears, he preached for a short time in Dorchester, He was first employed in Detroit as general overseer in the office of A. R. & W. F. Lynnat one time the largest wholesale grocers in that city. His quiet, unassuming and gentlemanly nanner, and his great natural tact, combined to make him a favorite with the customers of the firm. He was soon given the management of the warehouse, and subsequently he became buyer for the house. He was a good purchaser, as he exactly anticipated the wants of the business, and used the utmost vigilance to have the goods correspond to them.

Though diagent in business, he did not neglect the Lord's work, but spent much time and money in doing good. He was an active member of the Plum Street Church, and he with the late Bro. Sanderson and Bro. Geo. Malcolmson established and conducted the 14th Avenue Mission, where the work still continues to flourish. An intense desire to win the world to Christ was the source of his great zeal and energy in Christian work, and his success was largely due to his peculiar faculty of engaging the services of the young. His interest in the young people secured for him their love, which they manifested in a very affecting way. In his last days they might have been seen earning money to buy flowers for him.

He continued to work actively until his health gave way in October, 1887. From that time he grew weaker until his death on New Year's day. For six weeks he was unable to take solid food. He was anxious to live simply for the good he could do. 'He met death cheerfully. Frequently when his brother returned to his room expecting to find him gone, he would pleasantly remark, "Well, Edward, I'm here yet."

The shrewd business man, the good citizen, the true friend, the devoted Christian is dead; but when his earthly gains shall have wasted into dust, when the sound of his voice shall have been forgotten in the place where it brought joy to the broken-hearted, his spiritual influence, full of vigor and love, will live in many souls, bringing glory and honor forever "to Him that sitteth upon the throne."

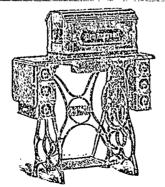
### MARRIED.

HAMILTON-Ross-On March 14th, '88, at the residence W. M. Crewson, Mr. John Ross, of Longford, to Miss Mary Hamilton, of Franklin, Ont.

### A CRUMBLING ORGAN, 'VIION.

The Salvation Army in London appears to have seen its best days. General Booth, in a late manifesto, says, "Our funds have again and again been utterly exhausted." He does not. however, tell, but others do, of his diminished ollowing. A census has just been taken of the tendants at both the morning services of the Salvation Army in all London, and the two together, in all their balls, do not aggregate over eight thousand. Deducting those attending both services, and it is not likely that more than five thousand individuals attended the meetings. General Booth, in his great wisdom, thought a church organization, with the ordinances and other appointments of the New Festament, not as well suited for this age as his military form of working. Being wise above what is written, it is no wonder his organization is crumbling away.

—Christian Inquirer.



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GUELPH. - ONTARIO.

### SELECTIONS.

PIFTEEN REASONS FOR ATTENDING CHURCH-ON-RAINY SABBATHS.

BY FRANCES RIDLEY HAVERGAL.

- "I attend church on ramy Sabbaths because 1 God has blessed the Lord's day and hallow ed it, making no exceptions for rainy Sabbaths.
- 2. I expect my minister to be there. I should be surprised if he were to stay at home for the
- 3. If his hand fail through weakness, I sho have great reason to blame myself, unless I sus-
- tain him by my prayers and my presence.

  4. By staying away I may lose the prayers which bring God's blessing, and the sermon that would have done me great good.
- 5. My presence is more needful on Sabbaths when there are few, than on those days when the church is crowded.
- 6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they.
- 7. On any important business rain does no keep me at home, and church attendance is, in God's sight, very important.
- 8. Among the crowd of pleasure seekers, 1 see that no weather keeps the delicate female from the ball, the party or the concert.
- 9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarley fails to meet an appointment.
- 10. Those who stay away from church because it is too warm, too cold, or too rainy, frequently absent themselves on fair Sabbaths.
- 11 Though my excuses satisfy myself, they still must undergo God's scrutiny; and they must be well grounded to bear that (Luke xiv.
- 12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
- 13. An avoidable absence from the church, is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.
- 14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
- 15. I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth,"—Selected.

### MUSHY COUNSEL

One of the English papers gives an account of a gathering at Bristol in honor of a noted stage player, at which some clergymen were One of these proposed drinking, the health of the actor, saying that he regarded him as one "who earnestly strove to bring religion and the stage into accord." "He advised the young men (of his congregation) to go to the theatre, when there was a good and true play to be seen." List week Daniel Dougherty, the "Silver-tongued Orator," delivered a lecture on "The Stage." He is not a bit of a Purnan—he is not a marvel of "unworldliness," but a sharp, shrewd, practical lawyer, and he says that the stage tends downward continually-that its moral tone goes steadily from bad to worse. We prefer the lawyer's judgment to the mushy counsel of the English priest .- Philadelphia Presbyterian.

### A GREATER MISSION THAN MOODY'S.

One of our religious exchanges boasts of a certain church possessing a lady who saves the congregation where she worships \$10,000 a year. A woman of wealth and high social culture position, she makes it lier rule and the fashion to dress for church in so r'ain and inexpensive a manner, as to throw the whole social influence of the congregation against extravagance in dress. If she can overthrow the cultus of dress in our modern churches and replace it with the worship of God, she has a mission greater than that of Kimball, or of Moody and Sankey .-- Hartford Religious Herald.

Christ always sails in the ship of prayer. He steers safely: He sees the hidden rocks-and secret shoals, and needs no star nor compass. He fills the sails of the Church's ship with prosperous gales, to bring her to safety. He turns calms into storms, to obey His Church's cry and raises the waves of the sea, so saints are glad of a storm-to bring them to a calm haven. Oh, happy storms that drive a saint to Heaven! Oh, happy Heaven that enjoys a perpetual and everlasting calm.-Lec.

HOW TO HELP A MEETING.

Come come carly. Bring somebody clac

lake a front-scat-

Sing. Supposing you don't knew-one-note from another, you will feel better for having tried, and will encourage others.

say something, it it is only two words; twentyfive short sentences are better than-a whole "posey-bed of glittering nothings, or beautiful sunset-sky rhetoric.' Men who come don't wan gusu, but they want lite.

Don't keep your mouth shut for fear of making mistakes. Bless your heart, a hundred years from now the fact that you used ingliful grammar won't bother you a bit it some soul was say ed because you did say something.

Don't start a discussion

Don't wait till the last one, somebody will ay just what you wanted to. It always happens

Don't think about that engagement to morrow. Too much world in your heart acts like water

If the meeting drags, don't you drag: make it snap somehow.

Look just as pleasant as you can. It's con Remember that it's God's service and not the human being leading.

Remember that the leader needs sympathy, prayers, and support.

Remember that long prayers are too good for good meeting.

I mally, take home that part of the meeting that hit you the hardest and think it over.

Don't pass it over your shoulder to the one back of you.

Make the stranger welcome.

Talk the meeting up and not down. If you nnot-say anything good about it, keep quiet. Pray much for plessing.—Ex.

### THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of sone member of a family whose very presence seemed to shed happiness; a daughter, perhaps, whose light step even in the distance irradiated every one's countenance.
What was the secret of such an one's power? What had she done? Absolutely nothing but radiant smiles, beaming good-humour, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others so that, at one time, it showed itself in deprecating the quarrel-which lowered brows-and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another, by humouring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things; none but a loving heart could see. That was the secret of her heavenly power.-Rev. Iredrick Robertson.

### YOU MUST WORK.

Remember, my son, you have to, work. Whether you handle a pick or a pen, a wheel-barrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around you will see that the men who are the most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do so on the sunny side of thirty They die sometimes, but it is because they quit work at 6 p. m., and don't go home until 2 a. m. It is the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know their names even it; simply speaks of them as old So and-so's boys. Nobody likes them; the great busy world doesn't know they are there. So, find out what you want to be and do, and take off your coat and make a dust in the world. The busier you are, the less harm you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.-Burdette

To-day is, for all that we can know, the or portunity and the occasion of our lives. On what we say or do to day, may, depend the success and completeness of our entire life-struggle. There is to us, in fact, no other time than to day. The past is irrevocable. The future is unavailable. Only the present is ours. It is for us, therefore, to use every moment of to day as if our very eternity were dependent on its words and deeds .- S. Zimes.

In the good of sor of the in Canada as else where, is the clemental and leave and enter with young-men from the country what anny that they will enjoy an easy life. be like from the severe toil of the tails, and on the high road to wealth, In most cases they are adounced to bitter dis appointment. They and they are bringing their talents into an overcrowded market Chatham

The following gen-hom Holland's Bitter Sweet may help some despairing the way is bending under the weight of what the author terms the curse of poverty, one worth he clearly shows was the blessing of the youth's ble.

"I see a youth wom tool has crowned with

DOW: F And cursed with poverty. With bravest heart

He struggles with his lot, through toilsome scars. to his task by daily want of bread, And kept to virtue by his daily task, Pill, gaining manhood in the manly strife-The fire that tills him snatten from a flint, The strength that arms him wrested from

friend-He stands, at last, a master of impself, And, in that grace, a master of his kind."

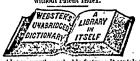
A Chinaman came one day to the missionrooms, "Have you ever heard the Gospel?" asked the missionary, "No," was the reply, "but I have seen it. I know a man who like a wild beast- he would shout at you when angry and would curse you day and night. But he learned the religion of Jesus, and now he is kind, gentle, and speaks only good words.

The world's work, the higher part-of it, at least, is done by thinking; and education is not the imparting of knowledge, but the teaching to Knowledge can be obtained by special effort at special times, when it is needed; but the ability to use it, the ability to think rightly comes only by exercise and by discipline.



der nevervaries. A marvel of purity, strength meness. More economical than the ordinar cannot be sold in connetition with the market

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and brick building, owned by the Principal, and used exlusticly for College purposes. It is separate from other
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clusively for Collège purposes. It is separate from other buildings.

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i.—It has the hearty support of the business com ty in which it is situated.

C. A. FLEMING,

OWEN SOUND.

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