

THE ONTARIO EVANGELIST.

"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 nearer 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—
Afraid 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 nearer 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
A 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 (1. 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 prevalent; 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 ruined in this Province by a strife of words and evil surmisings on the Pastor's scriptural! In a few instances it is the conscientious scruples 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 monomaniac are *de facto*:—"The cause for which Christ 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 not 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 exhilarating 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 unprofitable 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 pleasure until wasted and worn out with famine and disease, he dies that spiritual death from which there is no resurrection.

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 prospereth.*"

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 extend 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 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 States. 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.

The work is growing in interest. Our congregations 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 interests. 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 never been among a better, more generous, more kindly people. I have already become 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 EVANGELIST. 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 congregation. So far as mission work is concerned, it is self-evident that no less rights belong to a plurality of congregations 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 co-operation are the rights of individuals. The same principle is involved as in church co-operation. Has a Christian any right to do mission work apart from the congregation of which he is a member? Has a Christian a scriptural 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 questions 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, common 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 a 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 secured the co-operation of enough brethren to accomplish his object. I say, amen, to B's

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 certainly bury 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 earnest support. It matters not whether he is supported by one man or one thousand men, by one local church or some hundred churches.

"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 cease to 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 servicable until it has been read and re-read and marked so you can refer to any passage you want.

Always read the preface to a book.

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

Books are true levellers. They give to all who will faithfully use them, the society of the best and greatest.

Would you know whether the tendency of a book has been good or bad, examine in what state 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 to the great men of all pastime.

Books are friends whose society is extremely agreeable. 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 fellow-member 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 members from conviction; they do not even know what church membership 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 sun by the side of which present contributions for benevolence would seem simply ridiculous.—*Missionary Herald.*

GUELPH.—Bro. Dickson is still with us, and preaches with great zeal. Our audiences are improving. 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. J. 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.—Seldom 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 to say, "We never heard the like before." Bro. L. wielded his sword with good effect, presenting the whole truth in a kind and loving manner void of offense, and powerful to convince. Although 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 praise. 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 brethren 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 well situated, being seen from almost every part of the town. The front, dome, in fact the whole superstructure, being composed of brick and cut 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 hour 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 church 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. . . . 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 home. H. BROWN. March 24th, '88.

MUSKOKA MATTERS.

Mrs. Crewson has been very ill, but is gradually improving. The heaviest storm of this winter occurred 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. Ross and Miss Hamilton (niece 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 one son, one daughter, several grand-children,

and a husband—with whom she spent more than forty years of her life here—to mourn her departure; 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 change is desired in the preacher, and partly on account of my labors being spread over so large a tract of country. 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 13th, '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. Galt, 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 fear of the results.

From Toronto I went to the church in Lobo. Their great need just now is a preacher of the gospel. 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 spent 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 a 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 souls 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 Guelph. May God bless him and make him very useful. JAS. 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 will send two delegates or at least one delegate to the meeting.

Bro. Galt, 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. To 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 done easily, if every disciple gives something.

We cannot emphasize too strongly the importance of a large representation, at the Annual Meeting. Let every church in the Province be represented. The work in which we are engaged

calls for the united effort and wise counsel 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; and looking forward with bright hopes we expect a 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 you 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 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 fifty 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 Ridgeway, 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.

Alexander A. Trout began life on his own account very early. Before he reached the age of twenty, he had taught school two years and taken a course in the British American Business College. His career in that institution was a brilliant one, and at its close he took a situation as book-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 instance of his skill may be given. One day when the Board of Management had waited half an hour for a statement 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 of \$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 oratory, by his earnest and touching appeals he persuaded many to be Christians. He afterwards preached regularly for the church in Glencairn, 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

the good lessons he taught, and upon lives awakened by his Christ-like speech.

Before going to Detroit, where he resided nine years, 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. Lynn—at one time the largest wholesale grocers in that city. His quiet, unassuming and gentlemanly manner, 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 diligent 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."

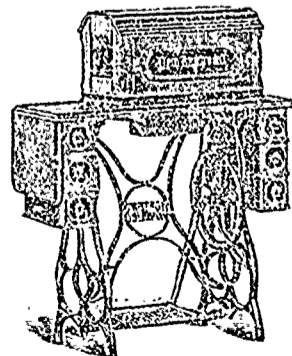
The shrewd business man, the good citizen, the true friend, the devoted Christian is dead; but when his earthly gains shall have wasted into dust, when the sound of his voice shall have been forgotten in the place where it brought joy to the broken-hearted, his spiritual influence, full of vigor and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

MARRIED.

HAMILTON—ROSS—On March 14th, '88, at the residence of the bride's father, Mr. W. J. Hamilton, by elder W. M. Crewson, Mr. John Ross, of Longford, to Miss Mary Hamilton, of Franklin, Ont.

A CRUMBLING ORGANIZATION.

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 following. A census has just been taken of the attendants at both the morning services of the Salvation Army in all London, and the two together, in all their halls, 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 Testament, 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.



THE "NEW RAYMOND"

Is now the Leading Sewing Machine of the Dominion AND IS AHEAD OF ALL OTHERS. High Arm, Light Running, Highly Finished, Patent Automatic Bobbin Winder, Complete Set of Latest Improved Attachments.

CHARLES RAYMOND, Manufacturer, GUELPH, - ONTARIO.

SELECTIONS.

FIFTEEN REASONS FOR ATTENDING CHURCH ON RAINY SABBATHS.

BY FRANCES RIDLEY HAVELOCK.

- I attend church on rainy Sabbaths because 1. God has blessed the Lord's day and hallowed 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 weather. 3. If his hand fail through weakness, I should have great reason to blame myself, unless I sustain 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 not keep me at home, and church attendance is, in God's sight, very important. 8. Among the crowd of pleasure seekers, I 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 rarely 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. 18). 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 present. 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." Last week Daniel Dougherty, the "Silver-tongued Orator," delivered a lecture on "The Stage." He is not a bit of a Puritan—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, and position, she makes it her rule and the fashion to dress for church in so plain 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.—Harford 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.—Lee.

HOW TO HELP A MEETING.

- Come, come early. Bring somebody else. Take a front seat. Sing. Supposing you don't know one note from another, you will feel better for having tried, and will encourage others. Say something, if it is only two words, twenty-five short sentences are better than a whole "posey-bed of glittering nothings, or beautiful sunset-sky rhetoric." Men who come don't want gush, but they want life. Don't keep your mouth shut for fear of making mistakes. Bless your heart, a hundred years from now the fact that you used thoughtful grammar won't bother you a bit if some soul was saved because you did say something. Don't start a discussion. Don't wait till the last one, somebody will say just what you wanted to. It always happens so. Don't think about that engagement to-morrow. Too much world in your heart acts like water on a fire. If the meeting drags, don't you drag: make it snap somehow. Look just as pleasant as you can. It's contagious. 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 a good meeting. Finally, 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 cannot say anything good about it, keep quiet. Pray much for blessing.—Ex.

THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of some 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. Inafrack Robertson.

YOU MUST WORK.

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow 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.—Buttette.

To-day is, for all that we can know, the opportunity 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. S. Times.

STICK TO THE FARM

The average man of all the Canada as elsewhere, is the crowning of laws and cities with young men from the country who fancy that they will enjoy an easy life, be free from the severe toil of the farm, and on the high road to wealth. In most cases they are doomed to bitter disappointment. They find they are bringing their talents into an overcrowded market.—Chatham Planet.

The following gentleman Holland's Butler Street may help some despairing one who is bending under the weight of what the author terms the "curse of poverty," but which clearly shows was the blessing of the youth's life. "I see a youth who had been crowned with power And cursed with poverty With bravest heart He struggles with his lot, through toilsome years— Kept to his task by daily want of bread, And kept to virtue by his daily task, I'll, gaining manhood in the manly strife— The fire that fills him smitten from a flint, The strength that arms him wrested from a friend— He stands, at last, a master of himself, And, in that grace, a master of his kind."

A Chinaman came one day to the mission-rooms, "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.

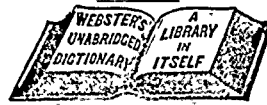
The world's work, the higher part of it, at least, is done by thinking; and education is not the imparting of knowledge, but the teaching to think. Knowledge can be obtained by special effort, at special times, when it is needed; but the ability to use it, the ability to think rightly, comes only by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



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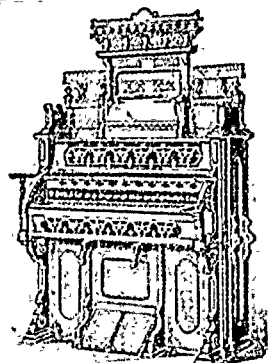
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