

POETRY.

GOD'S GIFTS.

Keep thou my heart, for oft I fear
Thy gifts, dear Lord, to me,
So much delight the eye, the ear,
The scents in me,
That thou art hidden from my sight
Behind material worth,
As is the sun, with its pure light,
Behind the clouds of earth.

The gladness of the free, fresh air,
That stirs the pulse anew,
The simple joy of living, care
Can never quite undo;
The bright day beaming overhead,
Each charm of sight and sound,
The dulceness of dally bread,
The warm life all around.

The courtesies bestowed unsought
That empty cravings fill;
The interchange of generous thought,
The sacrifice of will—
Ah! Lord, thy hills with help abound,
Thy vales with harvests teem—
No spot where beauty is not found,
Where blessings do not stream.

Thy gifts profuse, with jewels set,
Love, deathless and intense;
Why do we seize them and forget
Their mute munificence?
Thy treasures showered o'er all the land
So lavishly and free,
We eager snatch them from thy hand,
Yet look not up to thee.

For this dost thou sometimes permit
Estrangements deep and wide,
Hearts that were once so strongly knit,
To wither and divide;
And gentle tones no more are heard,
And loving smiles are missed;
We long in vain for one kind word
From lips that we have kissed.

Thy mercies all misunderstood,
Seem empty as the grave;
Thy favor void of every good
Without the love we crave,
Till we perceive this meaning of
Thy mercies, precious and free,
If, more than jewels, human love
Is precious, priceless thee.

R. G. PLUMMER, in Standard.

SELECTIONS.

AT THE LORD'S TABLE.

As with administering baptism so with this; both institutions are full of Divine solemnity and should be attended to with profoundest reverence. By reason of such solemnity everything approximating irreverence or carelessness is not only obtrusive but is positively painful.

A few men possess the native dignity which enables them to assist in filling the worshippers with reverence. But as native dignity is a rare gift, the great majority of elders and preachers who preside at the Lord's table need to train themselves in order that nothing may occur which will in any wise shock or even disturb a Scriptural sense of propriety. I say "Scriptural sense," because there is a fastidiousness often found which is not inculcated nor permitted by the word of God. For instance, we learned of a case some years ago where special objections were urged against a certain elder presiding by reason of what was called "his black hands." In character reputation and behavior that elder was all right, but he was a blacksmith by trade, and, of course, it was impossible for him to have the tidy hands of a modern kid-gloved gentleman.

Then in the second place, instead of making a lengthy or rambling speech about matters large-foreign or distantly related to the worship (as is often done) it becomes the one presiding at the table to say only what is necessary to direct the worshippers, who may need his help, into those channels of thought and feeling which will enable them rejoicingly to appreciate the occasion. Sometimes, of course, by reason of the audience present it is altogether becoming to make a few remarks about the reasons why we differ from our religious neighbors in observing the institution. Yet even then nothing should be said in controversial way. The bearing of all remarks should be to assist all present to understand and appreciate the important truth, that worship is communion with God and Christ through their own Divine appointments. Frequently this can be best accomplished by reading some appropriate portion of Scripture without a word of comment.

As for giving thanks for the cup or loaf, whether done by those presiding or others, it should be in a few words. As with the remarks made at the table so with this: A few words fitly chosen should be used. It is not the time or place for lengthy praying. Besides, the one who undertakes an extensive prayer for thanksgiving will very likely forget the very something for which thanks were to be given.

Another thought deserves mention. Some begin to give thanks (as is right) by addressing God the Father, and then thank him that his body was offered, or that his blood was shed. This is incorrect. Let all things be said and done Scripturally; then God and Christ will be glorified.—*Océograph*.

THE MISTAKES OF MOSES.

A. P. COBB.

Forasmuch as some have taken in hand to set forth in order, a declaration of the mistakes of Moses, it seemed good unto me also, having access unto a certain Book of which the aforementioned critics are woefully ignorant, to suggest a few mistakes which they have inadvertently overlooked:

There once lived a boy who was born in slavery; a member of a tribe which for centuries had been slaves. By a curious chance as some would say; by a special providence as we hold, he became the adopted son of a princess whose father ruled a mighty nation—a nation which in the gray morning of history, gave to the world a wonderful civilization.

Rearing as heir apparent to the mightiest throne on earth, the lad became a scholar, a statesman, and a mighty warrior. Rejecting all this power and glory, thrusting aside the glittering diadem which kings of high renown had worn, he cast his lot with his oppressed kindred, bore with their cowardice and ingratitude, infused into them his own heroic courage, led them into freedom, and gained for himself an unknown grave.

He died. His bones have long since mouldered to dust. From his mold the last sweet violet has sprung. On his grave has faded the last anemone that nodded to the breeze.

Unkept by human love, unknown, save to God and the guardian angels, that grave has nestled amidst the crags of Bethpeor, kissed by the suns and shrouded by the snows of five and thirty centuries.

O lonely tomb in Meab's land,
O dark Bethpeor's hill,
Speak to these curious hearts of ours,
And teach them to be still."

Since that strange burial a hundred generations have flourished and failed. The silent ages like a vast ocean, unrocked by tempest, unruffled by zephyr, stretch between that man and us. It has been reserved for our century, and for a man whose fame shall be as evanescent as the fragrance of a rose, to point out the mistakes of Moses! Ages of evolution—a tedious and painful "wriggling from the monad up to man"—were required to produce a mind capable of discovering perfection in the author of "The Age of Reason," and gross inaccuracy in the author of the Pentateuch!

Actuated by interest for the welfare of humanity, the brilliant advocate of the Star Route criminals determines to warn the world against trusting in Moses. In no way can this be so well done as by pointing out his mistakes.

But it is not in accordance with the laws of evolution that perfection should be reached *at once*. It need not, therefore, surprise us that the list is not complete. The "scientific method" shows us "a more excellent way." We can complete the good work so auspiciously begun. We now call attention to several mistakes which have been accidentally (?) overlooked:

1. Moses "refused to be called the son of Pharaoh's daughter." Heb. xi, 21. By this step he incurred the wrath of the princess and her brother, who could see in it nothing but ingratitude to them.

2. He chose affliction with God's people, in preference to the "transient pleasures of sin." vs. 25. This, like the foregoing, is in direct opposition to the views of "Mr. Worldly Wiseman," whose maxims are: "One world at a time;" "Enjoy this life while you have it." It is also opposed to Mr. Wiseman's Jewish friend (see Luke xii: 19) whose philosophy is very simple—so simple that God called him a fool. "Soul,

thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Unfortunately, too, it directly antagonizes the favorite maxims of Mr. Wiseman's Epicurean relative:—"Carpe diem; quam minimum credula postero." (Horace, Carmen I. 11, 6, 8) "*Manducemus et bibamus, eras enim moriemur.*" 1 Cor. xv: 32.

Now it must be evident to a first cousin of the *orang-outang*, that a man makes a serious, if no. fatal mistake when he antagonizes the symposium of the worldling, the fool, the Epicurean and the atheist.

3. He esteemed the "reproach of Christ greater riches than the treasures in Egypt." (vs. 26). This strange step, Mr. W. Wiseman can account for only on the principle of reversion, scientifically known as "atavism." Moses reverted to the pure faith and spiritual insight of Abraham.

This led to the fourth mistake:

4. He feared not the wrath of the king of Egypt, "for he endured as seeing Him (i. e. that King) who is invisible."

Glorious mistakes, these, which gave to us the scholar and statesman, the liberator and lawgiver! Noble man, whom these mistakes have made a prophet, a patriot, a prince with God!

Pharaoh is gone. His nation is trampled in the dust. A Foreigner rules the degraded people. But Moses lives in the genius of his laws; lives as the great type of Christ; lives in the three greatest religions the world has ever seen; lives in the hearts of uncounted millions, who revere him because of his "mistakes."—A. P. COBB, in *Christian Evangelist*.

IS THE BIBLE REASONABLE?

In a former article we have shown that the spirit of the Bible is reasonable and that God challenges men to bring their reason to the investigation of its teaching. In this, and perhaps other articles, we want to show that its alleged facts are rational.

Of the alleged facts the self-existent, all-creative God is the greatest, and the first sentence of the Bible calls attention to him and his work. "In the beginning God created the Heavens and the Earth." The world never greeted a sublimer declaration. But the Atheist and the unbeliever claim that it is unreasonable to suppose a self-existent Creator, hence, he affirms the eternity of matter. Which is the more reasonable, to affirm that matter is self-existent and eternal, or to affirm the eternity of mind? As far as affirmations and suppositions are concerned, surely the Christian has the advantage. It is much more reasonable to suppose that a Supreme Intelligence created man than to suppose that he has been evolved from a lower order of beings, such as the monkey, ape, etc. etc. The lamented Burgess was wont to say, "It is better to suppose the monkey a degenerated man, than man to be a regenerated monkey." I do not claim that man, without the Bible, could ever come to a knowledge of God, but with its teaching before us, everything in Nature confirms it, and the Bible idea of God is in accord with the highest reason.

Paley's familiar illustration is reasonable. Who can look at a watch and examine its parts, all perfectly adjusted to each other and all working together, accurately marking the passing seconds, minutes, hours and days and yet say that this is a hap-hazard work, the result of evolution or of some fortuitous circumstances? The man who so decides is a fool, or insane, and should be taken forthwith to an asylum for the feeble minded or to the hospital for the insane. And yet how much more insane is he than the man who affirms the same of the material world? Atheism is no more reasonable than Topsy in "Uncle Tom's Cabin," who, when asked who made her, replied "S'pect I growed." Atheism "s'pects" the world "growed." It is not as reasonable as heathenism, for the heathen did try to account for the world. They supposed the gods made a big rock, and a big turtle to rest upon the rock, and the world to rest upon the back of the turtle! "Absurd!" methinks you are ready to say. How much more absurd than the Atheistical idea? A believing and unbelieving warmist were fast friends. They had had many warm discussions of the Bible idea of God. One day the Christian Scientist found a very beautiful and complicated machine. He purchased it and placed it in his studio and anxiously awaited a visit from his friend. He did not wait long. His

friend no sooner entered the room than his eyes fell on the quaint machine. After carefully examining it but failing to determine what it was and its design, he said to the Christian, "What is it?" "I do not know," replied the Christian. "Who made it?" said the sceptic. "I suppose no one made it," replied his friend; "it is the result of chance or of evolution." "Well," said the sceptic, "you are mocking me." "True," said the other, "I am mocking you; but why do you think I am mocking you when I affirm that no intelligent mind planned and made this little machine; but you affirm the same of the much more complicated machinery of this material universe?"

The argument was effectual. The Atheist saw the absurdity of his position and forever abandoned it. Order is written everywhere. Harmony and beauty are upon every hand. Design is impressed upon everything, animate and inanimate, and where there is design there must of necessity be a designer. That designer is the one living and true God.

David says, the fool saith in his heart: "There is no God." That is the secret of Atheism. Men feel the weight and guilt of their sins. They shudder at the thought of coming before God with sinful hearts and polluted lives, hence, they wish in their hearts that God is not. The wish becomes father to the thought. No man ever said in his reason, there is no God. Daniel Webster said he tried to disbelieve the Bible but he was confronted on every hand by evidences of its truth.

We once heard of a blatant Atheist in Pennsylvania who was met one day by a simple-minded Christian Dutchman who said to him, "Do you believe der ish no Got?" "Yes," said the Atheist, "there is no God," "Oh, vell den," said the Dutchman, "you musht be von fery schmart man. I have heard tell about you. My Bible tells about you. My Bible says, 'The fool says, in his heart der ish no Got,' but you big fool you, you just blab it right out."—In *Christian Evangelist*.

SIMPSON ELY.

"PREACH THE WORD."

This was Paul's charge to Timothy; and it is a charge which applies with as great force to every minister of Christ to-day. It would be a good thing to have these words printed in large letters, and hung up directly before the eyes of every preacher in his study. They would be a constant reminder that his chief business is to herald the Word of God rather than the opinions of men. If this charge were faithfully obeyed by every one who claims to be Christ's minister, there would be far less said in the pulpit about what councils have decreed, and what denominational creeds and standards declare. I do not inveigh against all decisions of councils and declarations of creeds; but I protest against giving such things the prominence which they, too often, receive in pulpit ministrations. Instead of prayerfully studying to know just what God has intended to convey to us, in the Bible, there is, many times, an effort to make the Bible substantiate purely human conceptions of truth. All of our theories of truth should be candidly submitted to the Word of God, in its entirety, for a decision of the truthfulness or falsity of our theories. If anything must suffer any apparent defeat, let it be our opinions and predilections rather than God's Word. Let nothing stand in the way of our preaching the pure Word. It were better for us to sacrifice every desire to ventilate our pet notions of doctrine and fanciful interpretations of the Scriptures, than that our preaching should be without gracious effect. Men are not saved through the preaching of human opinions of Divine truth; nor are they delivered from sin by the mere history of Divine truth. Neither are Christians spiritually refreshed and edified, to any marked extent, by essays about the Word. It is the plain, undiluted Word of God, proclaimed with an unction from the Holy Spirit, that converts the soul and then builds it up in wholesome life and Divine vigor and Christly sympathy. What the people need is not elaborate disquisitions upon social problems and sanitary laws—these belong to the forum—but the Word of God, preached in simplicity and with all fidelity, is the paramount need of the hour. Preach the Word and God will bless both the Word and the preacher.—*Hom. Review*.

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THE JUNE MEETING.

According to previous announcement, the proceedings in connection with the Annual Meeting began on Friday evening, June 4th, with a sermon. It was expected that Bro. A. P. Cobb, of Decatur, Ill., would have preached, but as he was unfortunately detained in Guelph, by illness, Bro. Sheppard came to the rescue and delivered a fine discourse.

On Saturday morning the delegates assembled to attend to business. It was found that there was a large representation, some coming from the most distant parts of the Province. The names of the delegates and the churches they represented will be found in another place. The meeting was opened by devotional exercises. The annual business meeting of the "Wellington" Co-operation was then held, the President, Hugh Black, in the chair. The Secretary, J. W. Kilgour, read the yearly report of the work done during the past year, calling attention particularly to the work done in Muskoka. Bro. Crewson also made some remarks in regard to his labors in that district. The Evangelists, T. L. Fowler and Geo. Munro, also made short verbal statements. The financial statement was then read, and referred to an auditing committee.

The meeting was then organized to consider the question of uniting the two Co-operations, Hugh Black being appointed Chairman, and Geo. J. Barclay Secretary. As it was then about noon an adjournment was made for an hour. After lunch the business of the Ontario Co-operation was taken up, James Lediard, the President, in the chair. Their Evangelist, C. W. Martz, read his report covering his seven months' labor; he gave a detailed account of his labors and his travels, and made sundry suggestions in regard to the more effective method of carrying on the work in divers places. H. T. Law read the financial report, which having been referred to a committee for examination, Hugh Black resumed the chair, and the question of union was taken up.

It was suggested that a poll of the churches represented should be taken on the question. It was found that all the churches represented, outside of Wellington County, were in favor of the union; only one of the Wellington Churches gave an expression of opinion, and that was adverse. At this stage it seemed to be taken for granted by the large majority of those present, that there was now nothing to be done but to give effect to the amalgamation, and make arrangements for the carrying on of the work for the coming year. The representatives of the old Co-operation, however, held a different view, viz: that they were one party to the matter, and that the general meeting could not decide the question without their consent. There followed a general, and informal, and protracted discussion. A number of motions were presented to the meeting; finally it was proposed that the old Board of Managers of the Ontario Co-operation together with L. Parkinson and H. Black should be the Managers for the ensuing year; this was agreed to, and, after the reports of the auditors had been received, the meeting adjourned.

It was evident, however, that not many, if any, were satisfied; indeed, many were very much disappointed, and felt that nothing had been accomplished. But a very great deal had been accomplished; and the discussion of the afternoon, though seeming to many to be pointless and useless, was really necessary in the circumstances to enable all to understand the true nature of the question, and so to point out the true way of disposing of it.

It was made very plain that there was a common and ardent desire for the advancement of the cause on the part of all present, and, we might say, a universal disposition to unite in supporting Provincial work. Dr. Wood, of Cobourg, was very anxious that an effort should be put forth to establish the cause in our cities. Bro. Sheppard enthusiastically proposed that \$5,000 or even \$10,000 should be raised for missionary purposes during the ensuing year. In brief it may be said, that the feeling was general that the efforts being put forth by us in this country are

not worthy of those who believe in a great cause, and a resolute determination was evinced to do something which might at least testify to our own sincerity. And it cannot be doubted that glorious results will follow this free expression of earnest desires, and resolute purposes on the part of so many brethren.

There was a large congregation on Saturday evening, when Bro Cobb preached; the discourse was suited to the occasion, setting forth three requisites to successful work in spreading the Gospel:—Co-operation, concentration and consecration.

There was a large gathering on Lord's Day, far larger than the Everton meeting-house could accommodate. Overflow meetings were therefore held in the Presbyterian house adjoining, morning, afternoon and evening, at which Bro. Martz, Bro. Sheppard and Bro. Anderson preached. It was a pity that the whole congregation could not have been assembled in one place, as it was trying both to preachers and people who attended the overflow meetings, yet the aforesaid brethren did not disappoint those who went to hear, but delivered such discourses as secured the praises of the hearers.

Bro. Cobb spoke at each service in the Stone House. As he was the preacher of the day, and unknown throughout the Province, it will be proper for us to make more extended reference to him and his discourses than to those other brethren whose style and whose faces are well known. There seemed to be but one opinion regarding Bro. Cobb's preaching: it would be impossible to record here all the expressions of delight that were uttered by enthusiastic admirers. Some who had previously been inclined to regard our American preachers with suspicion generously united in praising the beautiful, eloquent, earnest, Scriptural preacher. It is not our purpose here to attempt anything like a full description of Bro. Cobb's style as a preacher; His gifts are many and varied and great, and so in a high degree calculated to affect and influence his hearers; but we believe that his greatest power is derived from the fact that he impresses you with the conviction that he himself has tasted and seen that the Lord is gracious, and is therefore anxious that others should come to know the Lord. He is "a burning and a shining light," and we "rejoice in his light." We trust that this visit is but his introduction to Ontario, and that hereafter our brethren may all have an opportunity of hearing him.

Notwithstanding the large number of delegates and visitors, the Everton Church had no difficulty, and appeared not to consider it any trouble, to entertain them all. The strangers were loud in their praises of the hospitality received. The Everton people appeared to enter into the matter in the proper spirit—esteeming it a part of the Lord's work; and such, no doubt, it is.

For who shall estimate the good influences received at, and carried away from, this great gathering? Who shall measure the increase of zeal, the revival of hope, the renewed resolve, produced by associating with brethren for a few days whose homes are widely scattered, yet whose "hearts and aims are one?" So we do not look upon this "Big Meeting" as a huge religious picnic, but rather as "a holy convocation" of Christians met to consider and devise means for "the furtherance of the Gospel." It was therefore delightful to observe the hearty way in which the Everton people entered into the matter of entertainment; we doubt not that they realized the truth of the Saviour's words, "It is more blessed to give than to receive."

And as for those who, at considerable expense, and some at the sacrifice of time from their business, came to the meeting, we are sure that none of them went away without feeling that they were amply repaid; we do not believe there would be one who would regret his coming, or think that his time and money had been squandered. Indeed, it is to be questioned whether there is any other way in which money can be expended which will more immediately, more largely, and more healthfully advance the Saviour's cause.

A business session was held on Monday morning to reconsider the action taken on Saturday. The matter having been referred to a committee consisting of the Boards of the two Co-operations, it was proposed by them, and adopted with great unanimity and enthusiasm by the delegates, that the Board of Managers of the "Wellington" Co-operation together with three brethren to be chosen by the meeting, should constitute the Board of Managers of the Ontario Co-operation for the ensuing year. A committee was appointed to nominate the three additional managers; they proposed Jas. Lediard, Geo. J. Barclay and H. T. Law; these were then elected, and after votes of thanks to the Chairmen the meeting adjourned. And so the Annual Meeting of 1886 closed amid rejoicing and congratulation. Special services

were continued throughout the week, of which an account will be given elsewhere.

G. M.

THE CAUSE IN ONTARIO.

II.

When we say there has been very little general progress during the past years, we do not mean to make the impression that nothing has been done or that the cause we represent is in a hopeless condition. That we have maintained our position, and are ready now for an onward movement, imply that not a little earnest work has been accomplished. Yet we, like Paul, should not be satisfied with past attainments, but, "leaving the things which are behind," should press forward to the accomplishment of greater things in the future. The husband-man would not be satisfied if the trees he planted did not grow, neither should we in reference to the work committed to us, unless it enlarges upon our hands.

It is our aim to notice a few of the many obstacles which retard the advancement of the cause of Christ as plead by us.

It was resumed in the previous article that our progress was in proportion to the amount of proper work done. That being true, as we believe, the only inference is:

(1) *We have not labored sufficiently in the vineyard of the Lord.*

It is proper to state, however, that our preachers have not been idle, and some of the churches have been doing almost to the extent of their ability, but we reach the limit when we say *some of them*, for it is also true that many, yea, the most of them, are doing only a small fraction of the amount of work which should fall to their lot; and is it not a little remarkable that we, who say so much about works, fail so sadly to show, as we should, our "faith by our works?" Yet such is manifestly the case, and the sooner we know it the better for us.

While we are sound on "first principles," we have largely failed to grasp the idea that the religion of Jesus Christ is aggressive in its nature, and requires not only obedience to the positive commands, but also work and self-denial.

Greater activity in the churches is needed, badly needed. The prosperity of the cause depends upon it. Let *work* then in the future be the watchword. It will kindle new life, produce spiritual growth, and make the church a power for good in the community.

(2) *There has been a lack of unanimity.* Just why a people, the chief characteristic of whose plea is the union of all believers, and who have so much to say about the advantages of Christian union, are not unanimous themselves is somewhat remarkable, yet it is only another evidence that theory and practice are distinct, and that we, even *we*, have not reached the maximum of consistency.

It is a favorite idea with many, and should be with all, that Christ should have all the glory *through the church*. Then the church should feel her responsibility in the matter, and do the work. If we desire to be Scriptural—to follow the example of the apostolic churches—we must be willing to perform a two-fold work, to build up the cause both at *home* and *abroad*. We may, under favorable circumstances, succeed in doing the former without the sympathy and co-operation of the sister churches, but to succeed in the latter in the highest sense the greatest unanimity is required.

There are two absolutely necessary conditions to be observed in this work, and they are these, *Commence and Continue*, and the most difficult, and by far the most important of these, is the latter. We have in our mind at the present time several points where the cause was begun, and where it prospered for a time, but not receiving the support necessary, the efforts failed. The work in the places referred to was undertaken by individuals, and carried on successfully until the means were exhausted, and then the cause went down. It is not difficult to *begin*. One church or even an individual can do much of that kind of work to little or no profit, but to *continue* we need all the strength arising from the unity of all the members. "In union there is strength," is just as true in the Church of Jesus Christ as it is in reference to the nations of the world.

That many of the churches see this matter in its true light is manifest from the number of delegates which attended the annual meeting last week. The brethren seem dissatisfied with the past condition of things, and are exceedingly anxious for an onward movement. Growing out of our lack of unanimity is our failure in attempting great things for the Lord.

The towns and cities have, as a result, been neglected, and the efforts confined chiefly to the cross-roads, where the leaders can farm for a living, and edify the brethren on the Lord's Day. As far as our observation goes, we find that nearly all of the young people who go into the

cities to engage in business as well as many of the older brethren who retire to the towns and cities, are lost to the cause on this account. But we are told it takes money to build up churches in the cities. That is very true, and hence the necessity of perfect unanimity in the matter. We have been unscriptural, and consequently unwise in avoiding the cities. From one chapter, Acts xvii, we learn something of the apostolic method. Paul, after passing through Amphipolis and Apollonia, went not to the sparsely inhabited region of northern Macedonia, nor even to the more fertile plains of the interior, but to an important sea-port town, and when driven away by the mob, he directed his course at once to Berea, and from thence to the celebrated city of Athens. "Wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief place of course, in the openings of the gates, in the city she uttereth her voice." Divine wisdom in these things should not be disregarded.

T. L. F.

THE AMERICAN CONGRESS OF CHURCHES.

The first meeting of the American Congress of Churches was held in Hartford Conn., about the middle of May last year, the second meeting in Cleveland, Ohio, May 25-27 last. For the benefit of those of our readers who do not take any of our large religious weeklies, we give some account here of the origin and purposes, as well as of the success; of this Congress. We gather our information from the address of the Rev. Joseph Anderson D. D., delivered before the late Congress, and also from the letter of B. B. Tyler, in the *Standard* of June 5th. We know that the Disciples of Christ will be particularly interested in all that is attempted to be done to bring about Christian union. We are told, "that the American Congress of churches originated in the mind, or heart, rather, of an Episcopal clergyman, and that Episcopalians, notwithstanding their reputation for exclusiveness, have shown a special interest in the enterprise."

We are also informed that "the American Congress of Churches was established on a basis very different from that of the Evangelical Alliance, for it was proposed by its founders, instead of thrusting ecclesiastical and theological differences out of sight, as is done in that organization, to bring them into full-view, and make them the subject of free discussion."

It is evident that the adoption of free discussion was a great step in advance; and the fact that it was not only suggested and adopted, but successfully carried out on the two occasions referred to above, is perhaps the most significant indication that we see in these days that the spirit of Christ is prevailing more and more in the hearts of those who profess to be His followers. We have often heard it said, that if a church member could match old stove pipes without getting angry and profane, he might be considered a good Christian. But we think there is a severer test still, and that is, to discuss religious differences freely, fully and *publicly*, without showing temper, and making offensive remarks. We understand that in the Congress, so far, unkind speeches have been almost, if not entirely unknown.

Our brethren have been represented on the programmes of both meetings. Gen. F. M. Drake of Iowa presided at the last meeting, he is a leading man among the Disciples in the West. Indeed we are becoming quite popular in many parts of the States, and are being more or less courted by the other religious people over there. Some may regard this as a bad sign, and it undoubtedly would be, if it indicated that our brethren were becoming less Scriptural than were the pioneers. But, if, as we believe, the Disciples have now a clearer and more comprehensive view of the truth than they had 50 years ago, and more faithfully represent in practice the religion of the N. T. than their fore-fathers did, then all this increase of association is neither discreditable to us, nor to our religious neighbors.

Perhaps we cannot do better than give here a speech delivered at the late Congress, which we are told "was cheered to the echo."

It will indicate better than anything we can say the spirit of the Congress. We cannot give the name of the speaker, though we have our suspicions.

"The Rev. Joseph Cook said from the platform of Tremont Temple, in Boston a short time since: What saves and why? I propose to change Cook's conundrum from What saves, and why? to Who saves and how? It is not faith in statements of belief neither ancient, medieval, nor modern, that brings salvation from sin; not faith in articles of religion, nor theological dogmas, however true, which unites the soul in a living fellowship with Christ. It is not even the belief concerning Jesus, but faith in Him. We must not lose sight of this important fact and distinc-

tion We are in danger of making the impression on the minds of those who hear that a correct statement of doctrinal belief *must* be received on pain of eternal damnation. Let us guard well this point. I do not fully agree with the brother who has just spoken. He almost said that the Bible is the creed of the church. But the church existed before the New Testament. Jesus founded his church not on a book; not on a proposition, or a series of propositions but on Himself "Other foundation can no man lay than that is laid which is Christ Jesus." If I must express myself candidly, in this presence, on the subject under discussion, I would say, *not* that there is a present necessity for a restatement of Christian beliefs, but for breaking up and throwing overboard of all human statements of faith; and going back beyond Oxford, beyond Westminster, beyond Geneva, beyond Rome; going back beyond all these places, where human creeds have originated, take our position amid the hills of Galilee at the feet of Jesus and learn from Him what to believe and how best to express our faith. Let us be satisfied with the creed of the church of Christ as Jesus himself authorized it.

"Is it not true, after all, dear brethren, that what we are accustomed to call our creed or our confession of faith, is only our opinion and our confession of opinion? Is this not true? Opinion rather than faith is set forth in the so called articles of religion, creeds and confessions of faith.

"I do not speak extravagantly when I say a man may believe every statement in the New Testament concerning Jesus and live and die in an unsaved state. Not faith in things said about Jesus, but *faith in Him* brings deliverance to the soul. A person may believe the New Testament facts concerning our Lord simply as so many historic statements; or he may unite them into a system and believe the system and be utterly destitute of the faith which brings the soul into fellowship with God. It is the surrender of the heart and life to Jesus which puts the lost sinner in such a relation to the Christ that the Son of God becomes the Saviour. Why not be satisfied with that?

"If I am asked to make a statement, for information, of my understanding of this or that or the other point, in the gospel, or our holy religion, I have no objections to doing so; but I do solemnly and earnestly protest against making such a statement a condition of admission into the church or in any way a bond of union or a term of communion.

"Whoever believes with his whole heart that Jesus is the Son of God and the Saviour of sinners; whoever accepts Jesus as his personal Saviour and desires to enter on the Christian life ought, without delay, on this confession, and on this alone, to be baptized and received into the fellowship of the church."

G. M.

JUNE MEETING NOTES.

The June Meeting came and is gone, and our expectations have been more than realized.

The interest of the Churches in the Common Cause was manifest by the numerous delegates and visitors present from all quarters of the Province. It was said by the older brethren that there was never such a large and enthusiastic convention of church representatives in Ontario.

The watch-word of the meeting was *Unity*, and when the sentiment took practical form in the way of better organization it was heartily applauded by all present. The brethren seem heart-sick of the result of the spasmodic efforts of the past, and are intent upon doing more in the future, for which every loyal follower of Christ should thank God and take courage.

This meeting has done more to emphasize the true inwardness of our plea for Christian union than all the sermons, great and small, preached upon the subject during the last decade. It is high time we began to touch the practical side of this great question.

Bro. Cobb's preaching is of a high order, yet exceedingly practical. He fails not to declare the whole Counsel of God, and succeeds not only in awakening sinners, but stirs up also the members to a realization of their responsibility. He makes no effort to appear learned, yet his discourses indicate the highest culture, and a mind well stored with useful lore. We congratulate ourselves in being so fortunate in our choice.

It is estimated that about 500 disciples sat down to the table of the Lord. Elder Sheppard presided, and his appropriate remarks upon the Ordinance, and fitting allusion to our recently departed Bro. Black, touched the hearts of all and made us feel that it is pleasant to "wait upon the Lord."

Bro. Cobb's great reputation led the people to expect much. They heard it and more. It is the impression of all that there is Corn on that Cobb.

The following are some of the visitors present: Mrs. Sinclair and John Munro from Kent; Mrs. Platt and Mrs. McDonald from West Lake; P. I. Weeks and Chas. Conger from Picton; D. A. Sinclair, Mrs. Culp, Miss Reid and Mr. and Mrs. Pomeroy from Toronto; Mrs. Geo. Hamilton from Walkerton; David Kilgour and wife, Mr. and Miss Bryans, and Miss McCloy from Arthur; Arch. Anderson and wife from Wawona; Mrs. and Miss Riach, and Mrs. Anderson from Hamilton, and scores of others whose names cannot be mentioned for lack of space.

The following is a list of the Churches represented at the meeting:

Churches.	Delegates.
Acton	Gabriel Wells.
Aurora	J. P. Wells and Jno. Ross.
Cape Rich	H. T. Law.
Cobourg	Dr. Wood.
Collingwood	M. Stephens.
Clinton	Jno. Butchart.
Erin Village	Henry Smith.
Erin Centre	J. Thompson and H. McMillan.
Guelph	Jas. Kilgour.
Garafraxa	Samuel Woolner.
Glencairn	M. Stephens.
Hamilton	Alex. Anderson and R. Wheeler.
Kilsyth	J. A. Fleming.
Lobo	Jno. McKellar.
Luther	Geo. Tough.
Meaford	H. T. Law.
Mimosa	D. Stewart, Thos. Tolton and A. McDougall.
Mount Carmel	J. H. Mundy.
Owen Sound	A. H. Finch.
Oshawa	Dr. McGill, Jno. Henry and Albert Henry.
Pickering	Wm. Forrester.
Priceville	H. King.
Rodney	Jno. McKellar.
Ridgetown	Jas. Lediard.
Selkirk	E. E. Phillips.
Sherwood	Dr. Fry.
Toronto	Geo. J. Barclay.
Welland	Silas Moot.
Walkerton	Jno. S. Tolton.
Stuartford	Geo. McLagan.

Nearly every preacher in the Province was present at the meeting, and the few who were not there would have been, no doubt, had circumstances been favorable.

It will now be in order for some one to estimate the probable cost incurred in travel to and from the meeting; such critics know nothing whatever of the "Communion of Saints," and probably never thought of what the wise man meant when he said "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

The Presbyterians very kindly granted us the use of their meeting-house, and services were conducted in the morning by Bro. Martz, in the afternoon by Eld. Sheppard, and in the evening by Eld. Anderson. By the use of the two houses almost all who came heard the preaching of the gospel.

On Lord's Day brethren G. A. Smith and R. McDonnell, of Galt, were present.

One pleasant feature of the meeting was that the visitors seemed loath to leave, and many of them remained through the entire week.

Whatever the disadvantages of the "Big Meeting" may have been, they were all lost sight of in the flow of kindly feeling which warmed every heart, and disposed all to say "It is good for us to be here."

May the blessing of our God be upon us during the coming year, and make us "fruitful in every good work."

T. L. F.

NOTES.

All who are interested in the EVANGELIST will confer a favor on us and on others, too, by asking their friends and neighbors to subscribe for the paper.

The success of the EVANGELIST depends largely upon your activity in the matter. We are willing to do what we can in making it serviceable to the Ontario churches, and expect all to whom it is sent to send us fifty cents at once and to feel free to act as agents in soliciting subscriptions.

We will not continue to send the paper to a y who do not indicate their desire to take it.

Some have ordered two copies, one for themselves and one for some friend. How many will send us a dollar and do likewise? This is one way to elicit the attention of one whom you especially desire to see in the Kingdom of Christ.

CHURCH NEWS.

Br. J. H. Mundy informs us that he is open for engagement in the general field. He goes soon to Omagh to hold a meeting. His address is Box 206, Port Hope. Bro. Cobb will spend Lord's Day 20th inst. with the church in Erin Village.

The congregations in that part of Muskoka where Bro. Crewson has been laboring intend to have a general meeting July 9th, 10th and 11th, in Ridout, when steps will be taken to form a local co-operation, to assist in carrying on the work among themselves. That exhibits the right spirit, and we doubt not will encourage the brethren throughout Ontario still further to support the work in that field.

Elder Sheppard went from the June meeting to preach over the next Lord's Day at Walkerton.

Lord's day, June 13th was June-meeting in Aldborough.

Bro. Moot is laboring on faithfully at Welland. It has been ascertained that he is the missionary society and missionary in that field. He should be sustained. Bro. Martz was telegraphed for to go to Mosa on the 13th inst.

We have been informed that the following churches desire preachers: Ridgetown, Dorchester and Beamsville.

Bro. Cobb has remained with us in Everton up to the present, preaching every evening to large audiences, and will continue for some time yet. Sixteen in all have been added by primitive obedience, two of whom were baptized the week previous to the meeting. The Lord is greatly blessing us in this field.

With three changes I arrived at Alvinston before dark on Friday evening. Bro. Arch. Sinclair came over on Saturday, preached on Lord's day morning, and I in the evening. One confession and baptism following evening discourse. I continue during the week, then off to Selkirk on Saturday. The interest and attendance both good. I may possibly return here next week.

C. W. MARTZ.

We have just heard from Bro. R. W. Stevenson. He likes his new home in Mankato, Minn. Four have been added to the church there already through his labors. We were sorry to see Bro. S. go away from Ontario, but we rejoice none the less in his success elsewhere. "The field is the world."

Stratford, May 30th, 1886.

Our audiences to-day, when Bro. Sheppard was with us, were the largest we have had for a long time, almost all our seating accommodation being utilized. Some features of the meeting were very encouraging, and convince us that good prospects for Stratford are not in the list of improbabilities. It is needless for me to say that the preaching was good, Bro. Sheppard's reputation being so widespread. We are very sorry that he cannot remain with us for some time. The church needs work of just such a nature as Bro. S. would do, but we are not able to pay for it. We have the will but not the ability, and the church is suffering the results of being comparatively at a stand-still. We would like to see more and more decided advancement, and hope that the requisite forces may soon appear.

Bro. Samuel Smith and Son broke bread with us last Lord's Day, and Bro. S. communicated to the brethren some refreshing and invigorating thoughts. We were glad to become acquainted with him, because it is one more step toward bringing some of our isolated brethren into more active sympathy with us.

I had a letter from Dr. Macklin last week, in which he spoke very cheerfully of the work in China, and states that he has baptized ten up to date, April 14th, and expected some more to come out soon. He says he is making fair progress with the language, and of course he cannot do very much until he has mastered that.

EDGAR MACKLIN.

TORONTO.

DEAR "EVANGELIST":

Kindly allow me space in your columns to acknowledge the goodness of our friends in assisting us in our work at this point. Since my report in the last issue of the "WORKER," we have received the following sums to aid us in paying for the furnishings of our church building:

Sister Anderson, Hamilton	\$10 00
" Wood, Pickering	1 00
Bro. Jno. Tripp, Pickering	5 00
" D. L. Barclay, "	5 00
" Geo. Leng, "	5 00
" Thos. Tripp, "	3 00
" Geo. Munro, Guelph	5 00
" H. T. Law, McLeod (addt)	3 00
" D. Robinson, Everton	2 00
" D. Stewart, "	2 00

Total \$41 00

We thank these friends very much for their aid and good wishes, and shall be glad if others will do likewise. We have expected help from others not yet heard from, and trust they will not forget us. With best wishes for the success of the "EVANGELIST," I am yours, sincerely and fraternally,

Geo. J. BARCLAY.

NOTICE

TO THE CHURCHES OF CHRIST IN ONTARIO.

For the convenience of those interested, it has been decided to hold the first meeting of the Board of Co-operation at Everton, on Thursday, July 1st, at 10.30 a.m. Suggestions about the best way of carrying on this Missionary Work are invited from all brethren interested in the work. Address the undersigned, so that it will be on hand by the 30th of June. Brethren, let us aid each other in advancing the Cause of Christ.

If you have not completed your subscription list to the co-operation, please report what you have done, so that those brethren to whom you have intrusted the management of the work may be the better able to secure laborers, and decide upon the best fields in which to operate.

The success or failure of the work depends largely upon your co-operation. Let us be prompt and embrace this golden opportunity.

J. W. KILGOUR, Secretary.

LOST.

ROCHESTER, PA., June 12th, 1886.

Lost—"Charlie," son of Rev. M. D. Left home April 26th, 1886, and has not been heard of since.

DESCRIPTION:—Age, 16 years; Height, five feet four inches; Weight, 105 to 110 pounds; Build, slight, delicate but active; Hair, brown-black; Eyes, dark brown-grey; Complexion, fair, with indistinct moles on face and neck; left small finger crooked at first joint; left eye-tooth very prominent; well educated, but easily embarrassed; good, natural artist, and by profession a Printer.

Any reliable word concerning or the return of the Youth, will greatly relieve a distressed family, and will be suitably rewarded.

ADDRESS—Postmaster, or C. Masten, Secretary 229 F. & A. St., or J. R. Cook, Secretary 786 I. O. F., at Rochester, Pa., or Robt. Mōnt, 7:5 Logan Avenue, Cleveland, Ohio. Canada papers please copy.

THE STORY OF A HYMN.

Asleep in Jesus, blessed sleep.—MATT. 7.

This hymn was contributed in 1832 to *The Amethyst*, an Edinburgh Annual, by Margaret Mackay, daughter of Captain Robert Mackay, of Hedgesfield, near Inverness, and wife, in 1829, of Lieutenant-Colonel William Mackay, of the Sixty-eighth Light Infantry. She has written in prose and verse with considerable success, and her *Family at Heatherdale* passed to a third edition in 1854.

This hymn originated in a visit paid by the authoress to a burying-ground in the west of England. Dr. Belcher reprints the following account of its origin, from her own pen:

"SLEEPING IN JESUS."

"This simple inscription is carved on a tombstone in the retired rural burying-ground of Pennycross Chapel, in Devonshire. Distant only a few miles from a bustling and crowded seaport town, reached through a succession of those lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. 'Sleeping in Jesus' seems in keeping with all around.

"Here was no elaborate ornament, no unsightly decay. The trim gravel walk led to the house of prayer, itself boasting of no architectural embellishment to distinguish it; and a few trees were planted irregularly to mark some favored spots."—*English Hymns*.

TEMPERANCE.

It is often argued that a prohibitory liquor law is unconstitutional, and we believe a great many people are hindered from supporting the Scott Act by a feeling that it interferes with the rights of a certain class. In order to fortify the friends of temperance with arguments on the subject, we quote the opinions of several eminent Judges in the United States, which we find recorded in a work called *The Liquor Problem in All Ages*. The principles which regulate the question in the States will apply with equal force to Canada. The following are the opinions referred to:

CHIEF-JUSTICE TANEY: "Every State may regulate its own internal traffic, according to its own judgment, and upon its own views of the interest and well-being of its citizens. I am not aware that these principles have ever been questioned. If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether, if it thinks proper."

MR. JUSTICE M'LEAN: "The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. It is the settled construction of every regulation of commerce, that no person can introduce into a community malignant diseases, or any thing which contaminates its morals or endangers its safety. Individuals in the enjoyment of their own rights must be careful not to injure the rights of others"

MR. JUSTICE CATRON: "I admit as inevitable that if the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limit, and may go to the length of prohibiting sales altogether, if such be her policy; and that if this court cannot interfere in the case before us, neither could we interfere in the extreme case of entire exclusion."

And **MR. JUSTICE GRIER** said: "It is not necessary to array the appalling statistics of misery, pauperism, and crime which have their origin in the use or abuse of ardent spirits. The police power, which is exclusively in the States, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect the purpose, are within the scope of that authority. All laws for the restraint or punishment of crime, for the preservation of the public peace, health and morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance, which relate only to property, convenience or luxury, to recede, when they come in contact or collision. *Salus populi suprema lex.* The exigencies of the social compact require that such laws be executed before and above all others. It is for this reason that quarantine laws, which protect public health, compel mere commercial regulations to submit to their control. They restrain the liberty of the passengers; they operate on the ship, which is the instrument of commerce, and its officers and crew, the agents of navigation. They seize the infected cargo and cast it overboard. All these things are done, not from any power which the State assumes to regulate commerce, or to interfere with the regulations of Congress, but because police laws for the preservation of health, prevention of crime, and protection of the public welfare must, of necessity, have full and free operation, according to the exigency that requires their interference. If a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand-fold in the health, wealth and happiness of the people."

Foreign Mission Notes.

THE UNSELFISHNESS OF LOVE.

It is said that "charity begins at home." For meanness of moral statement but one other maxim compares with this, viz: "Honesty is the best policy." Ah! is it not selfishness that "begins at home" and stays there? Christian duty may start at home; but Christian love knows no local limits or restraints. It spontaneously seeks out the remotest object, most distant, most destitute. The stream does not tarry at its source; it no sooner finds outlet in the spring than it flows unresting toward the sea. It does not spread itself out into one vast pool in the immediate neighborhood; that would be stagnation. It moves on, extending farther,

expanding wider, margining its course with greatness, till it can flow no more; and is broadest and deepest at its mouth, where it blends with the father of waters. And if you would look for the broadest, deepest, grandest charity and spirituality, you must look for it farthest from home, where it expends itself upon the most distant, remote, neglected objects. Because "Foreign Missions" does this, it comes into closest sympathy with the heart of God.

Charity begins at home? Think of love, that reigning spirit about the throne of God, going out as the blessed sunshine goes, upon quivering lines of light, carrying blessings to the farthest object, solicitous to bless in proportion as its object is most uncared for, and blessing the nearest only on its way to the remotest. If charity does begin at home, it *only begins there*.

Yes, these benighted millions can offer us no recompense for adding them to this Gospel feast. He who gives casts his bread seed on the waters, to find it only after many days. He may never get back a dollar, nor see, in this life, any adequate result. Yet, so far from being a reason why we should withhold, this is rather a reason why we should give. Aside from the command, "Go, . . . preach to every creature," this work makes the mightier appeal because it can promise no recompense—has no grip upon human selfishness. Christ died for men because they could neither help themselves nor do anything to repay Him. So it is a ground for preaching to the heathen, that they can offer us no recompense!

Observe, however, there is implied no waste of life, labor or money—waste is wrong. But no recompense may ever come to you in this life, for gifts or for labors to evangelize the pagan world. Our ancestors were savages when, a few centuries ago, Augustine went to the British Isles. Had no one labored for them in a disinterested spirit, we should not have occupied to-day this high elevation of intellectual, moral and spiritual life. No! missions *ultimately pay*—even in this life, in the elevation of men; and so they appeal to philanthropy as well as to piety. But in either case it is to disinterested and unselfish natures that the appeal comes with mightiest force, for the pay may come only to future generations.—*Hom. Review.*

A NEW CLASSIFICATION is suggested of nominal disciples: Mission, anti-mission, and omission Christians. The last class is believed to embrace the great bulk of church members.

THE DOUBLE CALL TO MISSIONS.—The Master says, Go, preach the gospel to every creature; and while Christ is saying "Go, preach," the man of Macedonia is crying "Come, help."

FOREIGN MISSIONS constitute the grand colossal enterprise of the Church. It in no way differs from Home Missions, either in impulse or spirit, nor essentially in method. It differs only in the character of its field—being entirely uncultivated. Home-mission work is largely strengthening things that remain and are ready to die; Foreign, planting the seeds of all holy life in positively barren soil.

A TEXT FOR THOSE WHO OPPOSE FOREIGN MISSIONS: "Forbidding us to speak to the Gentiles, that they may be saved, to fill up their sin always." 1 Thess. ii: 16.

THE DEATH OF CHUNDER SEN, the reformer of India, who for a quarter of a century labored to build up a form of belief compounded of Brahminism and Christianity, takes away the leader and founder of the Brahma Somaj, which boldly advocated the emancipation of women, the abolition of caste, the prohibition of infanticide, and the general moral regeneration of India. Mazoomdar, his associate, during his visit to this country was welcomed to pulpits of Unitarians, and even of some evangelical ministers, as of Dr. Scudder. Opinions are divided as to the influence of Chunder Sen. Some think he did much to break up old systems, while others insist that his poor substitute for Christianity will strengthen opposition to the gospel. Chunder Sen was one of the remarkable men of his age.

TAKING PAGAN LANDS, we find two things: First, the people have lost faith in their religion. Sometimes they are not ready for any other faith because they are reduced to a condition of skepticism or infidelity. Sometimes they nurse a secret faith until the deathbed, "that detector of the heart," reveals the real state of things. Sometimes they come out openly, as in southern India, and confess Jesus Christ as Lord, to the glory of God the Father. Secondly, the gospel, by its triumphs, has exploded these two great fallacies: first, that there is any nation so high up in civilization that it does not need the gospel; and secondly, that there is any nation so low down in degradation that it is incapable of receiving the gospel.

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SPECIAL NOTICE

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BARGAINS—CHEAP GRAIN, STOCK, DAIRY and Fruit farms in the County Wellington, near Guelph, and in other counties, all kinds, sizes and prices; railway fare paid unless bargain offered of good and well improved farm, and if Wellington is not the best stock-raising county in Canada. Send for our "Canadian Farm Advertiser," which gives full particulars and prices of our 250 Farms. Advertiser sent free. **JOHN J. DALEY & Co.,** Guelph, Ont. may-6

THE BRITISH AND FOREIGN BIBLE SOCIETY paid out over \$1,000,000 last year, and circulated 4,000,000 copies of the Bible, wholly or in part; a million more than the previous year, and a quarter of a million beyond the highest number ever reached before. Nearly 1,000,000 of the Penny Testaments have been disposed of in twelve months. In every department the Society reports greater progress and success than ever before.—*Hom. Review.*

TOBACCO AN ENEMY TO NERVE.

Dio Lewis, who has given very much time to the study of health, writes:

I asked an old trainer, who had charge of one of the successful Madison Square Garden pedestrians, how much three cigars a day during the three months of training would probably affect his man.

"I am sure it would beat him," was the reply. A long experience has taught the fraternity of trainers that tobacco is an enemy to muscle, and a still greater enemy to nerve, tone and endurance.

Rev. Mr. Scott, pastor of the First Congregational Church of Evanston, Ill., has been asked to resign; the specific offences charged against him appear to be cigar-smoking in public and riding a bicycle.

SUNDAY AND NATIONAL SANITY.—I hope I am no fanatic as to Sunday; but my conviction is that the sanity of civilization depends chiefly on periodic rest and worship; that is, on a right use of God's holy days. Under universal suffrage it will be found, at last, I believe, not only difficult, but impossible, to protect life and property without such moral and religious education of the masses as only Sunday secures.—*Joseph Cook.*

FARADAY'S LOST CUP.

Mr. Pentecost, the Evangelist, replying to the charge of folly made against those who believed that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it, another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust."

REJECTING A KINGDOM FOR CHRIST.—U. Bor. Sing, the heir of the Rajah of Cherra, India, was converted by the Welsh missionaries. He was warned that in joining the Christians he would probably forfeit his right to be King of Cherra after the death of Rham Sing, who then ruled. Eighteen months afterwards he died; the chiefs of the tribes met and unanimously decided that Bor. Sing was entitled to succeed him, but that his Christian profession stood in the way. Messenger after messenger was sent, urging him to recant. He was invited to a native council and told that if he would put aside his religious profession they would all acknowledge him as king. His answer was: "Put aside my Christian profession? I can put aside my head-dress, or my cloak; but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by litigation about landed property, till he is now in danger of arrest and imprisonment. Mr. Elliott, the Commissioner of Assam, has appealed to Christians in this country on his behalf.

THE DONORS BECOME PARTNERS.—Lord Cairns, nine days before his death, presided at a meeting at Exeter Hall, where fifty men from Cambridge and Oxford universities represented that wave of missionary enthusiasm which has recently swept over those institutions; and an overflow meeting was held at King's College. Lord Cairns, in course of his glowing speech, said: In Belfast a little boy, a chimney sweep, happened to be attracted by missions, and contributed to a mission-box a sum not inconsiderable for a chimney sweep, the sum of two-pence. One afternoon a friend met him going along the street, with hands and face washed, dressed in very good clothes, and said to him, "Hello! where are you going?" "Oh!" he said, "I am going to a missionary meeting." "What are you going to a missionary meeting for?" "Well," the sweep said; "you see, I have become a sort of partner in the concern, and I am going to see how the business is getting on." Well, now, that is what I want. Let us be partners in the concern, and see how the business is getting on.

DOGS AND HOTTENTOTS.—When Dr. Vander Kemp went to labor in Cape Colony, he found over the doors of nominally Christian churches, this sentence: "Dogs and Hottentots not admitted." They classed the Hottentots with the dogs, and would not have them even in Christian churches. When Moffatt, a young man of 21, was on his way to the Bechuana country, he stopped at the farm-house of a Boer to preach. A long table stood in the kitchen, the family seated at the head, and half a dozen dogs under the table. The Boer pointed to the large Bible, motioning to Moffatt to begin. He explained that he was waiting for the work-people to come in. "Do you mean these Hottentot niggers? As well preach to them dogs!" said the Boer, angrily. Moffatt at once turned to Matt. xv: 27, and read: "Yet the dogs eat of the crumbs which fall from their master's table." Again and again he read these words, fixing his eyes on the Boer. "Well, bring 'em in," cried the master; and the kitchen was soon crowded with blacks. Ten years after, Moffatt passed that way and they ran to thank him for that sermon by which the "Hottentot dogs" had found the place of "sons."

PROUD TO BE EATEN.—Henry Taylor told a story of a girl who had been brought up for the purpose of being eaten on the day her master's son was married, or attained a certain age. She was proud of being the *plat* for the occasion, for when she was accosted by a missionary, who wanted to convert her to Christianity and withdraw her from her fate, she said she had no objection to be a Christian, but she must stay to be eaten; that she had been fattened for the purpose and must fulfil her destiny.—*Hom. Review.*