

# ONTARIO EVANGELIST.

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

VOL. 3.

ERIN AND EVERTON, ONTARIO, SEPTEMBER, 1888.

No. 1.

## POETRY.

### THE SONG OF THE ANGELS.

The sweetest song, the softest strains,  
That broke the silence of the plains  
At midnight hour,  
Still linger on the gentle breeze  
And float among the balmy trees  
Of Eden's bowers.

"Fear not."

The echo of that song sublime  
Is rolling o'er the hills of time  
Through valleys deep;  
On, on across the distant seas,  
And down the slopes of the Pyrenees,  
O'er mountains steep.

"A child is born."

A Saviour, who is Christ the Lord,  
The "Wonderful," the Living Word,  
Hail! all hail!  
A multitude—the Heavenly Choir—  
In harmony now touch the lyre  
To tell the tale.

"Good will to men."

On it rolls and onward still,  
While ten thousand echoes fill  
The world around;  
Peace, peace on earth—the air, the sea,  
The whispering winds in harmony  
Roll back the sound.

"Peace on earth."

Be still, O earth, and lend an ear,  
And gaze upon that star so clear,  
In yonder sky;  
Ten thousand voices raise the song,  
Ye saints on earth the strain prolong,  
Nor let it die.

"Tis Christ the Lord."

Roll on, O star, mysterious star,  
Point forward to the gates ajar,  
On Zion's hill;  
And let the angelic song still roll,  
From sea to sea, from pole to pole,  
'Tis precious still.

The Saviour's name.

Hark! did I catch a sweet reply  
From that lone star or saint on high,  
Be still—Adore;  
We'll point the sinner to the Lamb,  
And sing the song of Bethlehem  
For evermore.

Jesus reigns.

H. BROWN.

Winger, July 30th, 1888.

## ORIGINAL.

### ZEAL.

It is rather difficult, on account of our peculiarities of temperament, teaching and habits, to acquire and retain a proper equilibrium in our religious convictions, our worship and manner of working. A perfect standard is given in the Word of God, and a faultless example in the life of Christ; and could every Christian succeed in living according to them he would be both happy and useful. He would have his intellect illuminated by the light of life; his affections warmed by the love of Christ, and all his actions regulated and impelled by the harmonious blending of knowledge and zeal. It is justly claimed for Christianity that it develops and ennobles all our intellectual faculties and moral sentiments; and this is accomplished not only by enhancing their power and susceptibility, but also by modulating their action and subduing our animal propensities.

On account of the differences of intellect and disposition, it is comparatively easy for one man to be an intelligent Christian without much zeal, and for another to be very zealous without much knowledge—the one constantly seeking for more light, and the other for more heat. It is thus that we find one Christian as clear in his mind as the atmosphere in the arctic regions, and just about as cool in his emotions as it is there; while we meet with another whose emotions and zeal are as the mid-day within the tropics, and his intellect as dull and hazy as the surroundings of a southern swamp.

The apostle warns the Galatians against those who "zealously affect" them, "but not well"; but to avoid being misunderstood, immediately adds "But it is good to be zealously affected always in a good thing." He also bears record that his Jewish brethren had a zeal of God, but not according to knowledge. On the other hand, James says of him that knoweth to do good and

doeth it not, to him it is sin.

And thus it is now-a-days; burning fervency and ignorance in one combination, and knowledge with cold indifference and neglect in another.

It becomes us to be mindful that while we view with pity or even with disgust the wild fanaticism of the ignorant zealot, we often err in the other extreme of knowing what is our duty and lacking the zeal to do it.

The Salvation Army in this small town of ours lately announced by bills that on a certain evening they would have a jubilee to "Tantalize the Devil." Such a scene. White men and Indians, to the sound of the drum and tambourine, singing, jumping, shouting, dancing, waving of flags, throwing up a hat high in the air, down on their knees on the dirty road praying and exhorting in fervent boldness and strong determination; and yet so far away from the pure gospel of truth that we are ready to say,—poor, deluded creatures.

The church of Jesus Christ meeting, according to his command, to celebrate his great love in dying for our sins; where he has promised to be present, where all who assemble are exhorted to love one another with a pure heart fervently and thus prepare for the bliss of Paradise, where the true believer has the antepast of the heavenly feast, sees a glimmer of the dawn of eternal day and receives strength for the conflicts of life; the members of which church profess to know their duty and to appreciate their privileges, and yet when the Lord's Day morning comes, if present, will manifest but little interest and no fervor in their worship; or, perhaps, allow the most trifling obstacles to keep them at home or go elsewhere visiting, and thus gradually lose all interest in their Saviour's service and in the salvation of their souls, and give opportunity for the sceptic or the infidel to say: "These people are hypocrites; they never believed what they professed."

O, dear brethren, let us have it written upon our hearts that Christ "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, ZEALOUS of good works."

E. SHEPPARD.

Ridgetown.

## SELECTIONS.

### MADE PERFECT.

GEO. P. SLADE.

The love of our Father in heaven is perfect. The sunlight he gives to the evil as well as the good, and the showers of rain visit the fields of the idle, thoughtless and unthankful as well as those of the careful, thrifty and generous. In order that we may be made perfect as the children of God, we must become like him in the manner of manifesting our love. We must not withhold that which belongs to man, as man, from any human being, simply because he is our personal enemy. He may even curse us, hate us, despitefully use us, and persecute us; but we must love him, make him happy, do good to him, and pray for him.

Our love, blessing, good deeds and prayers belong to the race. In order that we imitate God, we must see that no personal feeling causes us to withhold them from the needy. "Be ye therefore perfect, even as your Father which is in heaven is perfect." When we learn this lesson as we should, "as opportunity offers we will do good unto all men." Every open door will be entered for the spread of the gospel, and no discussion will be necessary as to the method by which we go into all the world and preach the gospel to every creature. The gospel is everlasting; it is unchangeable; but the languages through which it is proclaimed may vary; the methods by which it is taught may differ; yet, if the word preached is pure, it is the power of God unto salvation to every one that believes it, whether sent through the instrumentality of the missionary society, a congregation, or a single person. All we need is to be made perfect in love, and every opportunity to invest our means in heavenly riches will be embraced. Our storehouses will be full, our distributions unbounded and our joy everlasting.—*Apostolic Guide.*

## SOUND TEACHING.

There is hardly a more common or a greater mistake, in connection with religious preaching and teaching than to suppose that there is a positive gain in merely moving the feelings of a hearer. The truth is, that there is ordinarily a loss to the hearer, rather than a gain, when his feelings are deeply moved without the improved opportunity of action in the line of the right feeling which moves him. This it is that gives perniciousness to any "moral drama" which brings tears to the eyes of the theatre-goers without directing the weeping ones to specific right personal conduct. This it is, again, that makes it undesirable for a pulpit preacher, for a Sunday-school superintendent, or for a Sunday-school teacher, to bring his hearers into a weeping frame, and then to leave them there, without seeking to secure immediate action, on their part, in the direction of the good impulses and purposes to which they may have been moved by the appeal to their feelings. If it be truth itself that moves the hearer to tears, he is a loser by dissipating his emotion in tears, without seeking to dry the tears of another. If, on the other hand, it be a show of simulated feeling that brings the tears to his eyes, he is doubly a loser by crying his heart away with the consciousness that he is crying over a sham. And in this thought there is an answer to a lady correspondent from Canada, who writes:

"I was very much struck with your reply to the Michigan correspondent with regard to 'amateur theatricals.' I would like to carry the question a little further. What about readings, or recitations, which now form so large a part of church entertainments? Take, for instance, one in which occurs a prayer of a mother that a child's life may be spared. Is it in good taste to imitate calling upon God with all the agonizing intensity and fervor of a soul supposed to be passing through that experience? Is it not a favor of caricaturing some of the most sacred feelings of any human soul similarly situated? Please turn the electric light on this subject for a little while longer, and oblige a faithful student of The Sunday School Times.

Such a recitation as is above described has nothing in its favor. The better the performance the less its influence. Its injurious effect upon the performer is likely to be serious and permanent. And its tendency as a whole must be in the direction of deadening the reverent feelings of its hearers. A person of refined sensibility ought to be ashamed to simulate such emotions and experiences in public; and persons of refined sensibilities ought to be unwilling to countenance such simulation by their presence.—*Sunday School Times.*

## ROBBED HIM OF HIS CRUTCHES.

Colonel Ingersoll was thrown incidentally into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party desiring to see a tilt between Bob and Beecher, made a playful remark about Colonel Ingersoll's idiosyncrasy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener and said not a word. The gentleman who introduced the topic with the hope that Mr. Beecher would answer Colonel Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude, and replied:

"Nothing; in fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to day, I saw a poor man, with crutches, slowly and carefully picking his way

through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth when a big, burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of dirt, which almost engulfed him."

"What a brute he was!" said the Colonel.

"What a brute he was!" they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long, white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll, "Yes, Colonel Ingersoll, and you are the man! The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teaching that knocks these crutches from under it and leaves it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary can reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and departed.—*Religious Intelligence.*

## OSTRICH FEATHERS OR SOULS—WHICH?

In this Christian land of ours, more money by *over a million dollars*, was last year paid out for ostrich feathers alone, than for the entire work, by all the churches, of winning heathen souls to Christ. Could we know that only women of the world will be held accountable for this fearful fact, the figures would be to us less appalling. But it is a shameful fact, that Christian women of America indulge their taste for expensive and needless ornaments, at least, almost as freely, as those who have no hope beyond this life—no claim to the imperishable beauties in store for the faithful.

Many who really think they love the Lord Jesus devotedly, and would rather die than relinquish their faith in Him, will, nevertheless, array themselves in costly apparel, regardless of His expressed desire, without a thought of the hundreds of millions that have never even heard the name of Jesus, or the *hundred thousand* souls that *every day* go down to endless night. How some of us will be overwhelmed with consternation when the great Book-keeper reads out in trumpet tones the exact amount we have spent during earth-life, for laces, embroideries, passementeries, ribbons, artificial flowers, feathers, *whole birds* for hats, perfumery, cosmetics, false hair and other false and worse than needless things, and then sums up in one grand total (?) all we have ever expended on immortal souls! What if, in speechless horror, *something within* us should force us to take our stand in the ranks of the self-condemned?

Sisters, let us every one ask herself these questions: "Am I paying more for needless ornaments than for the conversion of priceless souls?" "Will God hold me responsible for the manner in which I spend whatever of money, time or talent He has committed to my care?" "Is there not *some* needless thing I am willing to relinquish for the joy of being a shareholder in the great scheme of human redemption—some fancied pleasure I am willing to forego that another jewel may be won for Emmanuel's crown?"

Remember, sisters, that one hundred thousand fellow-beings every day go down to the grave without God and without hope; and remember that nearly one billion of those for whom Christ died have never heard His precious name.

EVERGREEN.

It is well known that it is very discouraging to a preacher to see the front seats in a church unoccupied. On this subject the *Western Reformer* well says:

"Why will members come to church and take back seats when there are so many vacant seats in front? It chills a preacher to speak to empty benches, and his words are chilled in crossing these benches before they get to you. There is inspiration in persons crowded before you with looks intent on hearing and learning something, but none in empty benches. When you wish to get warmed you get near the fire. When you sit afar off in church you say to the preacher, 'I don't want to get much warmth from God's altar, hence I take a back seat.'"

The Ontario Evangelist.

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SEPTEMBER, 1888.

THE FIRST PREACHERS OF THE GOSPEL.

The success which attended the proclamation of the gospel at first was due in no small degree to the character of the preachers. The power which they preached was the power of God unto salvation, but it was the power of God unto salvation, only to those who believed it—to those who accepted it conscious of the self-denial and responsibilities in which it involved them.

While this faith was produced by the facts of the gospel yet we must remember that it was through the testimony of the apostles.

It was intended by the Saviour that the gospel should be presented to the world by those whose lives would be a demonstration of the gospel's power.

That this should be the case not only in the beginning of the gospel but to the end of the gospel dispensation is evident from a part of the prayer of Jesus in the seventeenth chapter of John.

If we were asked to mention some of the leading characteristics of the first preachers of the gospel we would say in the first place that they were tried men—tried and true. They were the chosen of God as the first proclaimers of the gospel because they were tried. They were the "survival of the fittest." Many whom he had chosen to be his followers not being able to endure the fire of persecution and the hard sayings of their Master went back and walked no more with him.

They were educated men.

No class of men has been more grossly misrepresented. In justification of illiteracy, awkwardness and even rudeness in the pulpit the apostles and their fellow-laborers have been represented as uncultured—rude, rough and illiterate. It is true that they were unlearned and ignorant men according to the Jewish standard, but they were educated nevertheless—educated in heart and mind—educated in the knowledge of human nature and human wants and in the knowledge of divine truth. Though destitute of a knowledge of letters taught in the Rabbinical schools yet they had been with Jesus and had learned of him. During the three years and a half of their intercourse with him they had been greatly benefited. Their hearts had been purified, their feelings refined and their minds and sympathies enlarged.

The apostle to the Gentiles although versed in Greek and Roman lore and having sat at the feet of Gamaliel, yet not being called until after Christ had finished his mission and had ascended, was subjected to a course of special preparation for a period of three years in the quiet of Arabia.

They were faithful men.

There was no characteristic in the lives of the first preachers of the gospel more important and more conspicuous than that of faithfulness to the commission of the Saviour. It must be remembered that the gospel was to the leaders in the Jewish and heathen religions a great offence and that those who were in power were under the influence of those leaders so that wherever the apostles went bonds and afflictions waited for them. A modified gospel would not have been so distasteful to the Jews. The offence of the cross would not have been so great if they had preached circumcision also. To be faithful under such circumstances was a most commendable virtue. The Saviour had this characteristic in view in making choice of the men to be his ambassadors to the world. "I thank Jesus Christ," says the apostle Paul "for that he counted me

faithful putting me into the ministry." It would have been much better for them humanly speaking if they had preached one gospel to the Jews and another to the Gentiles—if, in short, they had modified the gospel to suit the feelings and prejudices of the different sects and nationalities, but no such temporizing expedients were adopted. They were determined not to make known anything but Jesus Christ and him crucified. They knew the consequences of this to themselves but they had resolved to spend and be spent in the interest of a pure gospel.

They were successful men.

Thousands became obedient to the faith. The gospel which was first preached at Jerusalem soon spread over the greatest part of the world. The secret of this success is not hard to find. They were faithful to their Leader. They shunned not to declare the whole counsel of God. They preached the full orbed gospel regardless of consequences. They told Jew and Gentile the same story—the love of Jesus for the lost. They made known the conditions of salvation and the consequences of unbelief. They were not afraid to say "He that believeth and is baptized shall be saved but he that believeth not shall be damned." They were faithful to the Lord and he was faithful to them. He worked with them and in them and added to the church daily such as were being saved through the preaching of the gospel.

NOTES.

Bro. Finch's letter from Manitoba should set us all thinking, yea, more than think "—doing.

Does the EVANGELIST increase your interest in, and desire for the advancement of, the cause of Christ? If it does, help us to place it in the hands of all the Disciples in Ontario.

Here is the way a brother concluded his letter enclosing names and money for the EVANGELIST: "I wish you much success with your GOOD WORK, and God's blessing." Such words are full of encouragement to us.

A friend informs us that "Grandma Sinclair, mother of Bro. Colin Sinclair, is dead, and that Elder Kilgour preached her funeral sermon." We are unable to give any further particulars this month; we shall expect a suitable obituary for next month. "Precious in the sight of the Lord is the death of his saints."

There are 10,000 colored Disciples in Kentucky.

Contributions from Ontario to Foreign Missions since last report:—S. S., Guelph, \$3.09.

There is a colored column in the *Apostolic Guide*, but it is the same color as all the other columns.

Don't forget that by sending us \$2.00 you can get the *Christian Standard* and the ONTARIO EVANGELIST both for one year.

Has your life been less happy than it might have been because of scratching pens? If so, there is no need for further misery on that account; get a box of the "Ball Pointed Pens" and you will feel so happy you will want to write all the time.

An Episcopal clergyman writing in the *Christian Standard* says, that, the weekly communion is becoming the rule rather than the exception in the Episcopal Church in the United States, and it will not be long before this Scriptural practice will be universally adopted.

In this country one of the distinctions between Disciples and other religious bodies is that generally speaking they are opposed to tea-meetings. It is not so in Australia. In the Treasurer's statement of the New South Wales Mission Fund we find this item, "Proceeds Tea Meeting, etc., £3. 15s. 3d." And the Australian Disciples are "sound" too.

In the *Australian Christian Standard* of May 1st 1888 we find an interesting account of the Annual Conference of the sisters in Victoria. We notice that those sisters call their bands Disciples Societies. Their reports indicate that they are doing a noble work. We are glad that the women are taking their rightful and Scriptural position in Australia as elsewhere. The Lord has need of the labors of consecrated women.

What human souls need is not harsh criticism but help to live as becomes the gospel. It is easy to scoff and sneer. It does not require much of intellect or moral excellence to do either. Such conduct does no good and may do much harm. Lowell says that the dull fool's sneer has oftentimes palsied the arm just raised to achieve its crowning deed. It is far better and far nobler to speak well of those who are striving to do their duty. Bid them godspeed. By your gentleness make them great. This is something within the reach of all. The mouse in the fable extricated the lion. The least can help the greatest. All can help, and thereby fulfill the law of Christ.—*Christian Standard*.

The National Convention of the Disciples of Christ in the United States will be held this year in Springfield, Illinois, October 22nd—26th. These conventions are full of interest. We would advise brethren and sisters to attend them. Any intending to go this Fall should write at once for reduced rates on the Railways to Robert Moffett, 715 Loyal Ave, Cleveland, Ohio.

There was a grand time at the Annual Convention of Disciples recently held at Harrodsburg, Ky. During the missionary year \$10,603.26 was raised for mission work; and \$9,338.17 for building houses and locating preachers. The total number of additions to the churches through the efforts of the society was 2,216. The Kentucky brethren are rejoicing over last year's work and setting out to do a larger work during the present year. They are reaping the fruits of systematic and enthusiastic labor.

During the past month the remittances received from those in arrears is gratifying. A number of new names has been received also. We hope to hear from a great many more during this month. Brethren, you can make the burden on our shoulders much lighter with little exertion on your part if you only will. Almost every Disciple and many who are not Disciples would take the paper if you would ask them to subscribe. Please do so. It is one way of doing good.

EDMUND S. KILGOUR,

FRANCES BRYANS,

MARRIED,

WEDNESDAY, AUGUST FIFTEEN A.H.

Residence, McTague St.,

Guelph, Ont.

1888.

The above tells its own story. It only remains for us to offer our warmest congratulations to Bro. Edmund and his bride.

I am amazed at the rapid and continuous growth of the Disciples in the West. In some towns they have absorbed almost everything. The grandest report was made to the "Missionary Society of the churches of Christ in Indiana," this year, that has been heard in its entire history. The number of additions gained by evangelists in the employ of the Society aggregates 2,267. Twenty-four churches and twenty-seven Sunday-schools were organized during the year. Sixteen new church houses were built. The amount of money collected and expended for evangelistic services was \$13,132.68; money pledged for evangelists, \$4,087; money raised for church houses, \$34,680.50—making a grand total in Indiana through "the Missionary Society of the churches of Christ" alone of \$51,900.18.—*B. B. Tyler in Christian Standard*.

Dr. Sumners the publisher of the *Octographic Review* has much to say about his brethren whom he denominates Modern Schoolmen. Of course he belongs to the ancient school—to the ancient school of human creeds. He would have his creed or human opinions incorporated in the deed of the church property. He would bring all men to his way of thinking—in bondage to his opinions—if not by the rack and thumb screw by the strong arm of the law. And yet David would like to be recognized as a reformer! Alexander Campbell spent his life battling for the emancipation of Christians from the bondage of human creeds; and now at this late day—the centennial of his birth—a man who claims not only to be a Disciple but a publisher of an eight-writer paper seriously recommends the formation of a creed and the insertion of the said creed in the deed of the church property. It don't require a man (to use one of the publisher's words) of much "mentality" to be a fault finder and a schismatic.

The China missionaries report two conversions. Dr. Macklin baptized the first and E. T. Williams the second. They are greatly encouraged by these first fruits of their labors. E. T. Williams, in describing the baptism, writes: "In the morning the man and his friend came to our house. We had a brief service of song and prayer, followed by an exposition of Romans vi. 4. After this we went out to a large pool in front of our gate. When Dr. Macklin had led him into the water he asked him to confess Christ before the people, who had come together from the whole neighborhood. He said: 'I believe that Jesus is the Son of God my Saviour.' You may imagine the effect on us. I saw Bro. Meigs gulp down a sob and brush some tears from his eyes." A few days later the second baptism took place.

A. McLEAN.

Perhaps the church of which you are a member did not take up a collection for Foreign Missions the first Lord's day in September. Could you not urge them to do so later? Surely you can't read the above paragraph without feeling like assisting the missionaries.

Bro. George Black spoke in Erin Village and at Erin Centre Lord's day Aug. 26th. The brethren in Erin were glad to see and to hear Bro. Black. The writer took Bro. Black's place at Acton and while there was glad to hear a good account of Bro. George. He has devoted himself with great zeal and faithfulness to the work of the Lord. All departments of church work have been beneficially affected by his untiring energy and incessant labor. There have been a number of baptisms recently and altogether we should say the brethren have reason to rejoice over what has been accomplished during the summer G. M.

We are sorry that some of the churches in this Province which we would suppose to be most able seem not to take any interest in Foreign Missions. At least so far as we can learn they give nothing to the support of them. They surely do not believe that the Saviour never said, "Go ye into all the world and preach the gospel to the whole creation." If keeping the commandments of Jesus is the test of discipleship, how can those claim to be His disciples, who, being able, do nothing towards carrying out the commission. A saying of Spurgeon's comes in here, "The question is not so much can the heathen be saved without the gospel, as can we be saved if we refuse to give it to them?" That is how it is, don't you think so?

Let no church plead an excuse for not giving something to support Home Missions. Some may say: "We have so much to do to sustain the cause in our own church that we can't give anything for missions." Every church in the Province might say the same thing. If they did and acted upon it, what would become of the mission points? They, of course, would be abandoned. All churches should have an equal interest in missions. It is as much the duty of one church as another to sustain and carry on the work in weak places. The Board will meet on September 18th, at seven o'clock p. m., at the Church on Dennison Avenue, Toronto. Don't fail to send pledges before that time. The importance of having pledges in before that time will be obvious to all. Send pledges to T. L. Fowler, Everton. Money may be sent either to him or to John McKinnon, Everton, Ont.

It is generally admitted that a good Cyclopaedia is a desirable possession for every home. As to which Cyclopaedia is the best for popular use, the "Doctors disagree." Evidently the matter of choice should depend somewhat upon the use for which it is intended. A customer of ALDEN'S MANIFOLD CYCLOPEDIA writes to the publisher as follows:

"I have been exhibiting the Manifold among my friends and acquaintances, and expatiating on its excellence and wonderful cheapness. There is no reason why every young man in the land who has occasion to refer to a Cyclopaedia should not possess it. The laying by of five pennies a day for six months will put him in possession of a work that will be of lasting benefit. Among those to whom I have shown the volumes I found but one young man who did not need the Manifold. He has a Cyclopaedia; a number of large volumes; he did not know how many, nor did he know the name of the editor or publisher; but they are very large, heavy volumes. Believing he did not frequently consult them, I asked if he ever used them.

"Certainly," said he, "I use them every day."

"What can you possibly do with them?"

"Why, I press my trousers with them."

"My dear sir," said I, "you do not need the Manifold. Mr. Alden publishes books for the purpose of developing and improving the intellect, and not to give shape to the legs. Do you stick to your ponderous, unwieldy volumes; they are well adapted to the purpose for which you use a Cyclopaedia; but the dainty volumes of the Manifold—how delightful to handle, and how beautiful to behold—are made with a view to ease of reference and convenience of consultation, and cannot be successfully converted into a substitute for trousers' stretchers."—EDWARD EBERBACH, Washington, D. C.

The fifth volume of the MANIFOLD CYCLOPEDIA, which has just been published, more than sustains the good reputation of the previous issues, being, especially, more full in its vocabulary, and the entire workmanship, both literary and mechanical, apparently being of a higher grade. It is certainly not only a wonderfully cheap, but a thoroughly excellent, Cyclopaedia for almost any conceivable use except that of a "trousers' press." The publisher will send specimen pages free to any applicant, or specimen volumes may be ordered and returned if not wanted. Reduced rates are offered to early purchasers. John B. Alden, Publisher, 393 Pearl St., New York; 218 Clark St., Chicago.

CHURCH NEWS.

MOSA.—Bro. Ledard commenced a meeting with the Mosa church Aug. 26th.

ACTON.—Bro. Geo. Black a student of Bethany has been spending his vacation with the church at Acton. Much good has been done. Two were baptized on Sunday evening 19th ult. as the result of his work.

EVERTON.—One addition by confession and baptism since last report. Our meeting house is undergoing extensive repairs. We meet in the Presbyterian meeting house in the meantime.

WIARTON.—Bro. James Kilgour spent four Lord's days with the Wiarton church. A good judge of preaching who lives there, says in a letter: "It was a continual feast to listen to him."

GUELPH.—Bro. F. W. Baughman has been engaged to labor for the church in Guelph. The church is already warmly attached to him. The EVANGELIST extends a hearty welcome to him as a fellow worker in Ontario.

PORTAGE LA PRAIRIE.—Held a short meeting over two Lord's Day in a new field north of Brandon where our plea was never presented before; there are a few good brethren and sisters there anxious for the work to go on. Had one confession and baptism at the close of the meeting. A. H. FINCH.

Aug. 2nd, 1888.

RIDGETOWN.—Like Erie is, when calm, a spacious and beautiful baptismal water. We had the pleasure of utilizing it in the immersion of three young ladies on the 17th inst. On its banks shaded by a little grove we had our Sunday school picnic on Sept. 1st. On Lord's day the 26th inst. the writer preached twice to large audiences at "The Annual Meeting in Aldborough." E. S

ST. THOMAS.—Bro. Ireland of Kansas city, Kansas, is in St. Thomas in view of engaging with the church there. Bro. Best who has been laboring for the church during the past year will devote himself to evangelistic work. He is highly spoken of as a faithful preacher of the Word.

A private letter dated Aug. 28th, contains this information:—"Rev. T. L. Wilkinson delivered his three lectures on baptism here last week and Mr. Ireland our new minister is to lecture in reply to-morrow and Wednesday evenings. We thought St. Thomas was getting out of the religious fracas, but it seems to be getting into it. We are in the church building again, but it is not yet fully fitted up."

ERIN VILLAGE.—Bro. Charles McMillan and family moved from this place to Guelph last month. Their removal is a great loss to the church; they are missed everywhere, all from the church services; Mrs. McMillan and Miss Via from the Mission Band; and Miss Via from the Sunday School. The house in which our oldest and our youngest preachers found a home is now deserted,—soon however to be occupied by Bro. McMillan's eldest son, Bro. McMillan, in conjunction with his brother Archibald, labored long "in word and doctrine" for this church. It is one consolation that what the church here loses, the church in Guelph will gain. Since brethren will change their places of residence, it is well when they remove to a place where there is a congregation of Disciples.

Superintendents of Sunday Schools are particularly requested to send their names and addresses to Bro. C. Sinclair, Collingwood, or to Bro. C. A. Fleming, Owen Sound, that blanks may be sent them to report the work of the year on and be ready for the next Annual Meeting. If your S. S. Superintendent does not read the EVANGELIST please call his attention to this note.

MUSKOKA MATTERS.

We report four additions by primitive obedience; three near Bracebridge and one in Brunel. Bro. J. B. Lister is responsible. Prospects are brighter and our cause is stronger. Bro. Baker has just left to make a short visit to his old home and friends at Victoria Square and then resume his studies in Bible College, Lexington, Ky. He is a noble young man with firm sound principles, and high aims. May the Lord bless and prosper him.

Yesterday, Lord's day, August 26th was a red letter day in our calendar the opening of our new house of worship in Huntsville. It is fit for summer use, but not for winter. We had three meetings in it, the writer, Bro. Lister and Bro. Baker, preaching in the order named at 11 o'clock a. m., 3 p. m. and 7 p. m. audiences respectable, but not large, collections amounted to \$5.00. House is 24 by 30 feet, rather closely seated, and would have held a larger number than turned out yesterday.

Huntsville is a thriving place, but we have a very slight hold upon its people, and will need help from the outside churches.

I have used some of my own funds in this work, and have run short of money and we still need a good deal of material and hard work to complete it, and would, almost with regret, call upon the brethren to help us. Some may think we have acted rashly, in putting up a meeting

house at this time, but it seemed necessary to our advancement in Muskoka, that we should have a congregation here, and the only way to that end was to build a house. So after mature consultation and deliberation we went to work, and have all wrought hard, and have pushed on the work so rapidly as to take the people by surprise, and now we must not be swamped for want of the help that is needed. I have strong faith in the Lord, and in his people, and have never yet appealed in vain for help. Money sent to Bro. John McKinnon, Everton, Ontario will be forwarded, or any one that chooses to do so, may send direct to me at Huntsville and it will be acknowledged.

After the morning meeting we attended to the Lord's Supper, and were much pleased that some 17 or 18 Disciples sat down together at the Lord's table, a majority of these were from Brunel. We intend to go on with a series of meetings now, working in the day time and preaching at night—building the house, as it were, with one hand, and holding the armour with the other. We are determined by God's help, and the prayers and contributions of the brethren to "storm the fort" and take it.

W. M. CREWSON.

Huntsville, Muskoka, Aug. 27th, 1888.

[We trust the brethren will respond to the above appeal. Let not the work be hindered.—EDITORS.]

MANITOBA.

As noted in my last, held a two weeks' meeting at Poplar Hill, seven miles N. W. of Brandon. This was seed-sowing in new ground. Had one addition, Bro. Daniel Seaton's young wife. We have there now, Bro. and Sister Seaton, Sisters Maggie and Bella McKeller from Lobo, and Bro. P. L. Mitchell and family, late of Meaford. They are anxious to have the word preached constantly to them, and have guaranteed \$100 for a monthly visit. This is a good field and should be occupied at once. Not alone are our brethren anxious, it was a Presbyterian who first asked me to come regularly once a month.

While West, I visited the family of Bro. Benjamin Way, at Alexander, sixteen miles west of Brandon, on the P. R. Bro. and Sister Way, with five daughters and one son, all walking in the fear of the Lord. This promises to be a fair opening. Returning, commenced August 6th, holding nightly meetings at Dumconner, ten miles north-west of here, on the M. & N. W. Railway. Held meetings on week nights for two weeks. Seed sowing again—a new field. I was assisted the first week by Bro. McGilray, a Baptist student. And though a very busy time, the midst of haying, we had a crowded house, and the very best of attention. This field should be occupied constantly. We look for good fruit from this sowing. Immediate result, one sister put on Christ. We have also brethren in many places, Minnedosa, Carmen, Deloraine and Winnipeg. A good church could be soon built up in Winnipeg, if a man could devote his whole time to it for a while.

Then there is the little struggling band in Beaulieu, Dakota, just south of the boundary, where we had fifteen additions last summer. If this crop is a success, they want a man, at least half his time. We need some one to help us in a rousing meeting in the Portage. Bro. Duncan Campbell is now with us, being up visiting his son, Isaac Campbell, M. P. P., Winnipeg, and his brother, Peter Campbell, of this place. His familiar talks, the out-growth of a ripe Christian experience, are of much benefit to us all, both on Lord's Day and in prayer-meeting. It cheers us on to have our good brothers and sisters from the east visit us. Bro. James Fleming, of Kilsyth, now visiting his son in Moosomin, will be here in a few days.

Brethren and sisters, you could not spend a more delightful time than to take one of those cheap excursions and spend a week or two with us in this "great lone land." Some of our rich churches send your preacher up, or some young preaching brother, for a month or two; we will use him well.

Last year Manitoba harvested over fourteen million bushels of wheat; this year the estimate is twenty million. The harvest of souls is increasing in the same ratio; we want, the Lord wants, more harvesters.

A. H. FINCH.

Portage la Prairie.

NEW YORK ITEMS.

BY O. G. HERTZOG.

We received this week the deed for our church lot. The price paid was not quite three thousand dollars. We believe we have secured the best possible location for us, all things considered. If favorable reports come from all to whom we have given opportunity to join hands with us in this undertaking, we should be able to break ground this Fall for the new church building. We expect the house of worship to cost about six thousand dollars. We certainly have no finer mission field open to us than this one. About one-fourth of our original membership come from Canada, and now two others come to us from there. The brethren of Canada should, therefore, have a special interest in this enterprise and help it on.

Our State meeting will be held with the church at Troy, Sept. 6th to 10th. It promises to be a meeting of unusual interest and profit. All the railroads within the limits of this State will return those attending at one cent per mile, provided they receive a certificate from me before leaving home, upon which they buy their tickets going to Troy. The Ministerial Association will meet at the same place two days earlier. The New England preachers as well as those from this State have nearly all signified their intention to be present. We also expect two or three from abroad. We shall be glad to welcome any of the brethren from Canada who may be able to attend.

A new church of Sunday-school has been organized at North Tonawanda. The church numbers 75, with the promise of others; the Sunday-school about 150. Bro. Robbins, of Illinois, began his labors with this church this week. Bro. B. L. Rand is the Superintendent of the Sunday-school. They will build a new house of worship immediately. The church on the south side numbers more than three hundred, with a Sunday-school equally large. Bro. Tammage expects to close his labors with that church the first of October. Bro. T. W. Pinkerton, of Decatur, Illinois, has been called to succeed him. I have not learned whether he has accepted the invitation.

A new house of worship is also talked of at Lacon, where we have a mission. Bro. W. A. Belding is now dividing his time between Richmond and Lacon. About all the churches of this State have now regular preaching. This is also the banner State in contributions for missions. The churches that get along without a paid minister do less for Domestic and Foreign missions than those who support the minister at home. My brethren, these things ought not so to be.

Rochester, N. Y., Aug. 3rd, '88.

BETHANY COLLEGE.

If present indications are at all reliable, Bethany College will have the largest attendance the coming session, beginning September 24th, she has ever had. Nearly every State in the Union and several Provinces in Canada will be represented.

There are several reasons why Bethany deserves so large a patronage.

1. Her physical surroundings are unsurpassed for healthfulness and beauty. It was a frequent saying of Alexander Campbell's that an association with the everlasting hills clad with diversified and picturesque scenery was conducive not only to bodily vigor but tended to beget a high ideal of the sublime.

2. The freedom of the town from temptations.

3. Her large and commodious buildings.

4. Her recently secured endowment, which insures the permanency of the institution.

5. Her large and learned body of Alumni. Six hundred and seventy persons have graduated from Bethany. Many of these have become distinguished in the editorial chair, on the bench, at the bar, in the halls of legislation, in the medical profession, at the professor's desk and in the pulpit. In nearly all the States are to be found "Bethany boys" honoring the leading professions. On graduating from Bethany, the student is admitted into this great brotherhood, enjoys their sanction and shares their reputation.

6. Her exceedingly strong teaching force. Her professors are men of learning, wisdom and energy, and thoroughly equipped for their important work.

7. The invaluable work of her literary societies. Prof. B. J. Radford in an article recently contributed to "The Christian Standard" said of Bethany College: "Here is one college at least which is not permitting oratory to become a lost art. The traditions of the place are all against such ignoble decadence. The very air of Bethany fosters eloquence."

8. The social advantages afforded her students. Association with persons representing the thought and customs of different localities is worth not a little to the student.

9. Her genuine college spirit. We have never known a Bethany student who did not enjoy his college life. He lives and works at the same time.

10. Her invaluable historic associations. In view of the superior educational advantages which Bethany offers, is it any wonder that she will receive such generous support?

S. M. COOPER.

THE CHILDREN AND THE CHURCH.

Do many young people attend your Lord's day services? No, not many.

Have you many young people in the church? No.

Are all your own children members of the church? No.

Does the absence of young people from the church and its services cause you any serious anxiety? No, we have not thought much about it.

How do you account for the absence of the young people? To this last question the answers are varied. They don't appreciate the teaching we get; they go where other young people go; they are not satisfied with the simplicity of the gospel, or long to be like the churches round about them.

These are the questions I am frequently asking, and these are some of the replies I am constantly receiving.

I have been led to ask these questions because no one can visit our churches throughout the Province without coming to the conclusion that, to a somewhat serious extent, we are losing our hold on the young. "The gospel of the Son of God" should have special charms for the young. It is a matter of vital importance that the church

should be able to bring the young life under the influence of the Saviour's love and power. The future of the church demands this. We ought, at least, to be able to hold our own young people, as well as reach out to others. I fear we are not doing it. I write to call attention to this fact; if you have never given it serious consideration, do it now, our hope for the future is in the young.

The church that wins to itself the affections of the children now will be the strong church of the future, and the church that neglects the children is on the high-road to extinction. Let us be wise betimes, and while we thank God for whatever of age and wisdom and ripe experience we may have amongst us, let us know that it is shorn of half its power if there be not youth and life and energy to carry out whatever wisdom and experience may suggest. Let no aged Christian flatter himself that he can do the work that belongs to youth, no matter how great his wisdom may be. We need to-day, perhaps, more than any other one thing, an army of young men and women in the church to give it the influence of their vigorous, bright, ardent young lives—lives consecrated to God. How shall we secure them? I will content myself with a few suggestions now and hope that others will give us the benefit of their thoughts on this subject.

There are three fields open to us, three places where we meet the young and can influence them in this direction. The family, the Sunday-school and the church.

First the family. In addition to all the religious instruction, which I will assume every child of Christian parents receives, we should strive to implant in the child's mind a love and reverence for the Church of Christ. Let your own interest in its services and work be such that the child shall learn its value from the value you set upon it. If your thoughts and words and actions tell of a living interest in the church, your child will be more likely to be interested in it too, on the contrary, if you are indifferent to its interests, irregular in your attendance at its services, and speak slightly of its teachers and members and work, don't expect your child to grow up to reverence and love that which you despise. The free and thoughtless, and sometimes wicked, criticism of the church, its services, teachers and members, indulged in at home has lost to us an army of young people who, but for home influences, would be our strength and glory.

Now as to the Sunday-school. In it we have a grand instrumentality for training the children and leading them to the Saviour. The Sunday-schools we have are proving a rich blessing to us, and from them the church is receiving its largest accessions. Let us labor to increase their numbers and efficiency. A committee was chosen at the last annual meeting to obtain information regarding our Sunday-school work, an excellent thing and a step in the right direction. In addition, could we not have a convention of teachers, superintendents and others interested in the work, to be held in Toronto, if possible, this fall—say in October—and then consider our Sunday-school work and plan for its enlargement and perfection. I would like to hear by postal card, addressed to me at Ridgeway, from superintendents, teachers and others, as to the advisability of such a meeting. I want to see our schools made so interesting and attractive and profitable that they shall be largely attended, and as a result of the teachings there given many of the scholars shall come to the Saviour and to His church. I am persuaded that a well ordered Sunday-school will do much to attract and hold our children.

Now as to the church as a means of retaining the young, their sympathies and their strength. If it is true that our services are unattractive to the young, the fault is ours. For the gospel, being God's power unto salvation, is capable of winning the young and comparatively innocent as well as the aged and hardened. Think there should be something of the "Beauty of Holiness" in our services. We should strive to invest them with something of the attractiveness of Him "Who is the chief among ten thousand and the altogether lovely." A service so full of brightness and song and true gladness, that the young shall flock there because they enjoy it. I plead for such a service in the Lord's house as shall recognize the presence and needs of the youth of the congregation, a service attractive up to the full measure of Bible attractiveness. A dull, stereotyped service is not necessarily scriptural; conducting a service in the exact order in which our fathers conducted theirs is not like the law of the Medes and Persians, it might sometimes be departed from with profit. I would suggest to my brother preachers, that we sometimes think of the children in the preparation of the sermon. They will listen and understand and be profited fully as much as some older ones. Young people's meetings are especially useful in awakening interest and developing talent, and occasionally a whole service may be with profit planned and carved out for the children.

In writing the above, I am not losing sight of the fact that some of our churches are taking a larger interest in this important matter than ever before. Toronto especially is well alive to the importance of this class of work, and the young people there, quick to appreciate efforts made on their behalf, are responding by taking a lively interest in all that pertains to the well-being of that growing church.

I trust the above may call forth some suggestions from others that will be helpful to us all.

JAMES LEDIARD.

**SELECTIONS.**

A consecrated gift in the Lord's treasury is priceless, above a gift from an unloving heart. Money in and of itself has no value for the Lord's service; it derives its only value from the blessing which the Lord adds to it. "He that sacrificeth of a thing wrongfully gotten," said the Son of Sirach, "his offering is ridiculous; and the gifts of unjust men are not accepted." A dollar with the Lord's blessing is worth more than a thousand dollars without that blessing. This is a truth worth having in mind in plans for church and Sunday-school money getting.—*Sunday School Times.*

In his relations to his fellows, every man is inclined to claim, or to wish for, the highest place; but in relation to the standard of absolute right he is readier to accept a lower place than he is to strive for the highest. This truth is shown in little matters as in larger. Watch, for example, the passing crowds on a city street in any day. Every man, as he meets another where their two umbrellas cannot pass side by side, lifts his umbrella instead of lowering it; whether he is shorter or taller than his fellow. Each man instinctively strives to reach higher than the other. But when it comes to Bible study, or to worship, or to godly giving, or to consecrated living, there is not the same incessant strife to be uppermost. Many a man is meekly willing that his fellows shall be above him in this contest. It is a pity that his meekness is not shown as prominently in other spheres of being and doing, as just here.—*Sunday School Times.*

Professor Drummond told the gathering of college students at Northfield, Mass., about the religious movement which has been in progress some time in Edinburgh University. He said it used to be a very irreligious place, but about three years ago two athletes, Stud the cricketer, and Stanley Smith, an oar in the crew of the Cambridge University, were going to China as missionaries and they asked the students of the University of Edinburgh to bid them good by. They did so, and this made a great impression on the students, especially on account of the visitors being athletic men. A month after, some of the fellows who had been impressed hired a hall where the students had smoking concerts, and held a meeting one Sunday night. The place was crowded, and the gatherings were continued through the term. A great many athletes attended, and hundreds were converted. These meetings have gone on for three years, deepening in intensity all the while. After six weeks delegations were sent to sister universities. These delegations were composed of students and instructors. There was one disqualification against holding the office; if a man was eloquent he was withdrawn. Medical students were preferred, because it surprised one to see a pious medical man. This system of going out became an established thing and is now termed the holiday mission, men giving up their outings to go out through the villages of England, Scotland and Wales and holding meetings of young men. Another outgrowth of the movement was the exercises held in the hospitals and infirmaries of Edinburgh every Sunday. Then there was an endeavor made to get hold of the boys of Edinburgh of whom there are many attending school in the city. This was done with much effect, as the boys were much interested in the athletes.—*Independent.*

Every person is, in one way or another, changed by his accidental or his purposed contact with external forms of evil. If he resists or rebukes them, he is purified, strengthened, and ennobled. If he countenances or yields himself to them, he is weakened and degraded. It is not the stone in our pathway that throws us down; but it is our own blindness to it, or our disregard of it, that causes us to stumble; for the stumbling is only part of our own motion. We would do well to consider that external evils do not harm us, but that we harm ourselves by our attitude toward, and our conduct with relation to them.

Strength and weakness are not two things, but they are two phases of the same thing. They are the two extremities of the arc described by the pendulum in its swinging to and fro as a means of faithfulness in the marking of time by day and by night. If the pendulum were to stand motionless in the centre, or were to be fastened at either extremity of the arc, the entire machinery of the clock would be useless. No man can have real strength of character without a corresponding weakness directly over against his strength. If he has a peculiar power of absorption in the one thing which engages his

attention for the moment, he is necessarily liable to fail of a uniformly observant watchfulness on every side of him alike. His devotion to the one thing causes for the moment forgetfulness of all other things. If he is a man of strong feeling, he is sure to show weakness when his feeling is at its highest. He cannot be capable of loving intensely without a corresponding capability of being swayed unduly by his love. This is in the very nature of things. Let us, therefore, watch against our weakness at the point of our greatest strength. And let us not wonder that one who at times seems so strong, should again seem so weak. There cannot be the possibility of high attainment without the possibility of coming short of that attainment.—*Sunday School Times.*

We are apt to forget that a state of things which we are praying and working to consummate can exist only by virtue of another state which is negative, or opposite, or contrary to it. Thus the very conception of unity arises out of, and is, in a sense, dependent upon, the fact of diversity. And in proportion as diversities and differences and oppositions and contrarities are wide and many, will the conception of unity have its fullness of power over the lives of men. God has made us different, in order that we may perceive our likeness in one another; he has held us apart in many ways, in order that we may the more effectively unite in few ways, or in one way. If we were all unvaryingly alike in thought, feeling, circumstance, we should never recognize the existence of that likeness, and so we should fail to be moved and stimulated by it. And as with congregations, with denominations, with peoples, so is it with the individual Christian. The more numerous, the more diverse, his interests, the better is his opportunity of showing his single-mindedness toward Christ. The anchorite has less opportunity of evidencing his unified purpose Christward, than has he who daily mingles in the thickest of the world's activities. He who does many things, best knows what it is to do "this one thing."—*Sunday School Times.*

**TEMPERANCE.**

SIoux CITY AS IT IS.

A correspondent of the *Methodist Herald* writes thus of Sioux City, the spot where the martyr Haddock fell in his endeavors to enforce the law against the rum anarchists of Iowa:

Every room and building formerly occupied by the rum traffic is now used for some honorable and legitimate business. For every drunkard maker driven out of the city, at least five men engaged in lines of business helpful to men and profitable to the city have come in. The largest brewery establishment, at once the glory and shame of the city, because of its immense traffic and blighting curse, is now occupied by a wealthy commission firm handling butter and eggs, destined to do a business as large as the other and at the same time a blessing and not a curse to patrons. Never in all her history has Sioux City so prospered and flourished as under absolute Prohibition.

HOW TO BE SAFE.

The Iowa State Board of Health, in their official *Monthly Bulletin* for June, discuss the destructiveness of alcoholic drinks upon human life, and quote authorities which make "the latest estimate of deaths of adults annually caused through intemperance in Great Britain, 120,000; in France, 112,000; in the United States, 80,000; or nearly half a million each year in three countries aggregating a population of 122,000,000."

The *Bulletin* goes on to comment upon this alarming showing, and we wish everybody could read the comment, as follows:

If such are the facts it is not time that every health board in the land, while using commendable vigilance against such foreign foes as cholera and yellow fever, the deaths from which are a trifle compared with those from alcohol, should arise themselves against this foe of life, and health, and happiness, already within our midst and slaying the rich and poor—the well-favored and the ill-fated as well? Despite the most well directed efforts, cholera and yellow fever, diphtheria and scarlet fever may not be prevented except measurably; but we have a sure, safe and cheap preventive against this greatest of all agents of death—alcohol, and that is not to touch, taste nor handle the death-dealing stuff. We write this not from a fanatical temperance standpoint, but as a sanitarian, and simply in the interests of health and life. The moral, financial and social interests involved, though as great, are not alluded to. At the risk of being charged as being too radical we declare that that we wish that every child in the State was taught that there is DANGER OF DISEASE AND DEATH in taking even the least quantity of spirituous or malt liquor, and that there is absolute safety alone in the non-use of these drinks.—*Standard.*

**THE EVILS OF THE TREATING CUSTOM IN COMMERCIAL LIFE.**

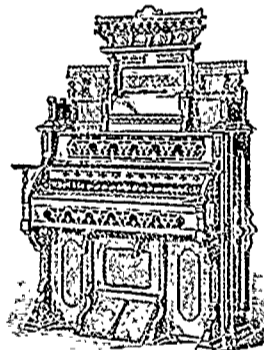
The following extract from a Chicago journal illustrates the hold of the "treating custom" upon the business interests of the country, and its terrible effect upon those who, for the sake of obtaining business patronage, sacrifice often both wealth and morals, and finally even success itself.

A brilliant young man of Chicago recently said to the writer: "I have always held a first class place in my business, much above the average journeyman, but when all the necessary expenses attached to my position are paid, I have not very much left. I do not drink or I would long since have gone to the dogs but it

seems to be an eternal round of cigars, oysters, theaters, billiards, and many other things by which I am supposed to entertain patrons of the house when I would much prefer to be in my snug little home. This is simply a matter of business with me. It is really a part of my work. I am acquainted with the gentleman who formerly held my place. He was a noble fellow, and as kind-hearted a man as it was ever my privilege to know. He understood the business thoroughly in every detail, and was almost invaluable to the firm. But he had the same trouble with which I now have to contend, and he was not aware of the terrible enemy lurking in the social glass. He drank with the customers. He drank to excess. His indulgence became frequent and deep. He became neglectful of his business, and, going from bad to worse, the firm felt obliged to dispense with his services. That man is now in the Chicago Bridewell, a total wreck of his former self. I consider him a victim of this terrible custom of trying to hire patronage in business by the expenditure of money in dissipation. It is a fact that it is done by a great many reputable houses. It is a shame, and I hope the day will come when the temperance sentiment will be so strong it will be considered a disgrace for a foreman or superintendent to take customers to neighboring saloons to treat them."

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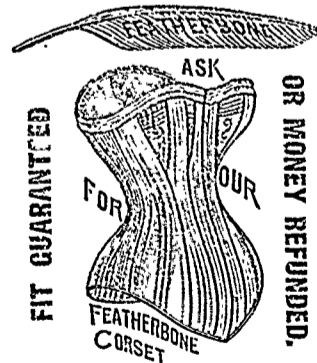


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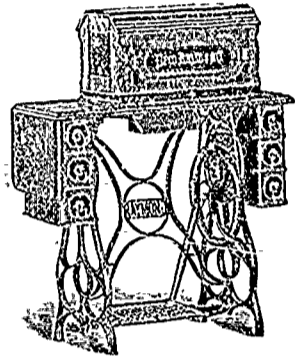
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Sold separate or combined. Price of Machine complete with Wringer, \$13; without Wringer, \$8. Orders attended to as soon as possible. Correspondence solicited.

ISAIAH W. ROYCE,  
Everton P. O.,

General Agent for the Townships of Erin, Caledon and Garafraxa, and all Towns and Villages therein.



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