

ONTARIO EVANGELIST.

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

VOL. I.

GUELPH, ONTARIO SEPTEMBER, 1886.

No. 5.

POETRY.

THIS IS REST, LORD JESUS.

And Jesus said unto them, Come ye yourselves APART into a desert place, and REST awhile.—MARK vi. 31.

This, this is rest, Lord Jesus,
ALONE with Thee to be;
The desert is a glad some place
With thy blest company.
Oh I sweet to hear Thy tender voice
Bidding me "come apart!"
Such rest for throbbing, aching mind,
Quiet for weary heart.

Yes, this is rest, Lord Jesus,
ALONE with Thee to be;
And when I sigh for "fellowship"
To find it all in Thee.
Thy saints on earth how dear they are;
Thy love how passing sweet;
Yet would I leave them all to sit
ALONE at thy pierced feet.

Such precious rest, Lord Jesus,
ALONE with Thee to be;
Thy secret words of love to hear,
Thy word of love to see.
To feel my hand tight clasped in Thine,
To know Thee always near,
A happy child ALONE WITH THEE,
My heart can nothing fear.

This, this is rest, Lord Jesus,
ALONE with Thee to be;
The desert is a happy spot
With thy blest company.
Amid the throng I might forget
That I am all Thy own;
I bless Thee for the "desert place,"
With Thee, my Lord, ALONE.

ORIGINAL.

"THE STING OF DEATH IS SIN." 1ST COR.: 15TH CHAPTER.

It is appointed unto man once to die—noting can release him from this sentence, for death, or the sentence of death is passed upon all men. To the King and to the Peasant alike it may be said: "Set thy house in order, for thou shalt die and not live." Death stretches forth his bony hand, we feel his cold and irresistible touch, we shrink, but cannot say, Go thy way for this time, when I have a more convenient season I will call for thee. We have no choice in the matter, and can expect no especial favors—the combat is unequal—a truce will not avail—no quarter will be given. Death is merciless, and the grave has no compassion. It is appointed unto man *once* to die, and it is not pleasant unless, in some degree, disarmed; and even then the dissolution brings sadness to our homes. I cannot sing "Ah lovely appearance of death, what sight upon earth is so fair." But whether we like it or not, the horrors of the tomb are before us. What, then, is to be done? Shall we be satisfied to remain all our lifetime in slavery for fear of death? Can we do anything to remove the sting of death? The sceptic answers in the negative—"all is dark beyond." Professor Tyndall, the great English scientist and sceptic, says: "The mind of man may be compared to a musical instrument with a certain range of notes beyond which, in both directions, we have an infinitude of silence. The phenomena of matter and force lie within our intellectual range, and as far as they reach we will, at all hazards, push our inquiries. But behind, and above, and around all, the real mystery of this universe lies unsolved." Huxley says: "Why trouble ourselves about matters of which we know nothing—and can know nothing?" This sounds philosophic, and theoretically it may serve such men as Tyndall and Huxley to whom the preaching of the Cross is foolishness; but it cannot remove the sting of death. The sting of death is sin, and such men know no sin. Sin is the transgression of law, but with the high-toned (?) philosophic sceptic there is no law but "the great fundamental *Laus of nature*," and to observe these is the whole duty of man while living, and at death he simply goes back to swing around the poles in unconscious bliss as a part of "matter and force," or to dwell in an "infinitude of silence." But this is a dark picture—Christ hath brought life and immortality to light through the Gospel, and by faith and obedience,

and a maintenance of a steady allegiance to Him the sting of death is taken away—it is death without a sting. It must be understood here that the sting of death has no reference to the pains of death. If the sting of death is sin, then the pain of dying is not the sting. The remorse, the guilt, the fear of the judgment—the condemnation that seizes the trembling sinner as he "stands upon the brink and fears to launch away" is the sting, and this is the result of sin for the wages of sin is death—separation from God in its broadest sense. The sting of death is the fearful looking for of judgment with all its incomprehensible and terrible consequences to the sinner. All these fearful forebodings of a terrible future—of an *eternal* future—together with the dissolution of the outward man gives to death a terrible sting. The curtain drops, the scene closes in sadness. But "there is no condemnation to those that are in Christ Jesus, who walk not after the flesh but after the spirit." The closing scene with the Christian is quite different—sin, the sting of death, is removed, and death is swallowed up in victory. There may be, and often is, great bodily pain, but amidst all, the sting being taken away by the blood of the Lamb, you hear the gentle whisper "For me my elder brethren stay and angels beckon me away and Jesus bids me come."

"I look away beyond the sea,
Where mansions are prepared for me;
And view the shining glory shore,
My Heaven, my home for evermore.

O death where is thy sting! Death with a crushing weight sinks the body to the tomb, yet the Christian hope, which is sure and steadfast, anchors him within the veil. Thanks be to God who giveth us the victory through our Lord Jesus Christ. But in order to achieve this victory, or to remove the sting of death there must be a faithful continuance in well-doing. Peter says, *submit yourselves to Christ*, must not only possess Christian sentiments, but there must be a true Christian character; then our labor will not be in vain. "Be not deceived, whatsoever a man soweth that shall he also reap." It is encouraging to know that our labor will not be in vain in the Lord. Peter said "Lord, we have left all and followed Thee, what shall we have therefore?" The Lord said: "No man that hath left all for my sake and the gospel's, but shall receive a hundred-fold now, and in the world to come life eternal." "He that *overcometh* shall inherit all things, and God shall wipe away all tears, and there shall be no more death—no sorrow, no pain." "Blessed are the dead who die in the Lord." Paul said in view of the dissolution: "I have fought a good fight, I have kept the faith," and he says "there is laid up for me a crown of righteousness." For him death had no sting. "I long to depart and be with Christ." "I know I have a building of God." He says to the Galatians: "Be not weary in well-doing, for in due season ye shall reap, if ye faint not." We shall have an entrance abundantly into the everlasting kingdom, amidst the welcomes of Saints and Angels joined. Wherefore, be ye steadfast, always *abounding* in the work of the Lord.

H. BROWN.

TO-DAY.

Boast not of to-morrow, "Whereas ye know not what shall be on the morrow." You are only sure of one day at a time. Do not count future days as if they were yours. To you they may never come. Do the duties of *to-day*. Sufficient unto the day are all the cares and trials thereof. *One day at a time*. Work while it is to-day. Do faithfully each duty as it comes. Life is made up of individual duties. One song of praise, one petition of thanksgiving and request, one lesson of truth from God's word, one word of kindness, one deed of love. So filling closely the hours of *each day* as it comes thus making your life one joyous, glad, sweet song, which shall unceasingly echo through the eternal years.

G. J. B.

Protestant churches are multiplying in the city of Rome, the foundations of the twenty-second one having recently been laid.

SELECTIONS.

NUMBERS NOT STRENGTH.

It has been demonstrated on a hundred battle fields that mere numbers do not constitute strength. Marathon ten thousand Greeks hurled back one hundred thousand Persians; a thousand Spaniards conquered the empire of the Montezumas; one hundred thousand Englishmen hold in subjection hundred million Hindoos. The strength of an empire is not measured by the roll call of its armies, nor by the number of its population. Ability, efficiency, energy and force of will are the elements of power.

The same was true of the armies of Israel. When Gideon gathered his host, the Lord told him that he had too many and he called out of his army three hundred men to whom was committed the overthrow of the Midianites. Stragglers, camp followers, bunnies and cowards, are a source of weakness rather than strength. A compact, united, well-drilled, whole-hearted army of a few thousands is more efficient for every purpose of war than a purposeless and motley multitude of ten times its numbers. This lesson has been learned from sad experience by every civilized state in the world.

It is time that the same lesson should be learned in matters pertaining to the Church. Mere numbers count little. Methodists and Baptists boastfully compare figures as the test which decides who is greatest. We proudly answer the inquirer after the statistics of the Church of Christ, that we have nearly 600,000 members in the United States. It would be immensely more to our glory if, instead of pointing out the size of our army, we could point to its deeds.

The congregation will go about from congregation to congregation and inquire of its officers concerning the same. He will perhaps find one with a thousand names on its book, but at its Lord's Day services not three hundred persons, saints and sinners, are present. It will be found on investigation that hundreds have not been inside of the house of God for a year, not one fifth contribute to the support of the church, and the present residence and religious status of half are unknown. In the majority of the congregations the missing and the spiritually sick are in the majority. If this is general our army of 600,000 fighting men will have to be greatly reduced in order that we may get the number of efficient soldiers. A large percentage are dead.

What good results from having such a multitude of lifeless members? A dead church member is no safer than a dead sinner. The backslider is harder to convert to a proper sense of duty than the alien. "It is impossible for those who have once been enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them to repentance." Nor are these lifeless church members any advantage to the congregation. Their careless conduct is a reproach to Christ. They are no help to the finances, nor do they aid in the course's and work of the church. Indeed, they are not only a detriment, but dangerous. Under the lead of factions and designing men they may be rallied to a vote that will work baneful results. It is certain that numbers, without piety and devotion to the cause, are a positive evil, instead of a source of strength.

If this view is correct it is possible to measure a preacher's work more correctly than by the number of converts reported. It is well to labor for the conversion of sinners; it is still more important, in many cases, to labor for the salvation of those who have been converted. The same sacred lips that said: "Preach the gospel," also said, "Feed my lambs." Often it is more important for the welfare of the congregation to prune off the dead branches, than to recruit converts. It is needful in many places to get dead members out before new members are brought in. If the pastor of a congregation can report that every professor of Christ is at the post of duty, he has done a greater work than if he had made fifty converts and then let them die

or relapse into luke-warmness. Withalive church to support him he is prepared to make conversions and to take care of the converts.

The crying need of the hour is to save the church members. The great effort everywhere should be to raise the church to higher efficiency. When it "is fair as the moon, as clear as the sun," it will be "mighty as an army with banners."—*Evangelist.*

IN REMEMBRANCE

We love to be remembered by our friends, but we desire that their recollection of us shall be agreeable to them and agreeable to us. We would not choose to be remembered by some circumstance of pain or shame or humiliation. If remembered, we would prefer to be remembered in connection with what was most pleasing and honorable in our experience. Our Saviour, when he left this world, desired to be remembered by his followers; but he selected as a memorial to refresh our recollections, not the palm branches which were scattered before Him as He rode in triumph into Jerusalem, not some reminder of the transfiguration hour when His disciples beheld His glory; but he chose as the tokens by which he should forever be remembered, the memorials of his suffering, of his cross, of his death. He did not bid us to scatter palm branches or spread garments before him in remembrance of his name, but breaking the bread and giving the cup he said, "Do this in remembrance of me," bidding us to remember him by the anguish he endured, by his body broken for us, and his blood shed to cleanse us from our sin.

Christ's memorial is his cross, the shame he endured, the pain, the anguish, the scoffing and reproach; and the breaking of bread to show forth his death, is a perpetual reminder of the most painful and shameful circumstances in all the life of the Son of God.

"Do this in remembrance of me." He calls us to remember his sorrows, to remember his reproach, to remember the scorn, the scoffing, the shame, the spitting which he endured. And if we remember him in sorrow, and bear in mind the sufferings of Christ which he has endured for us, we may be sure that he will remember us, not only in the days of our affliction and conflict, but when he shall come in his kingdom, and shall welcome us to his presence, to his glory, to his joy.—*Christian*, (Boston.)

A MOTHER'S TRAINING.

There were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinion of the father. As they grew up one after the other came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argue with him, nor dispute on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—*Christian at Work.*

A GOOD REASON.—One of three Chinamen studying for the ministry in California wishes to preach the gospel to his heathen sisters in China, because his mother had been driven by great sorrow to suicide, "not knowing that Jesus came to save women."

The Ontario Evangelist.

A RELIGIOUS MONTHLY.

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SEPTEMBER, 1886.

LAZARUS PARKINSON.

The death of Elder Lazarus Parkinson, on the 4th instant, was a sad surprise to us all and a source of the deepest regret. The Everton church of which he was the only Elder, since the death of brother Black, has lost one of its wisest counsellors and the community one of its most highly respected and useful members. Although he lacked but a little of three score years and ten, his usefulness was such that his death is a serious loss to his family, to the community and to the Cause of Christ. We all feel the loss greatly. The strong hold which he had upon the affection of the church is evinced by the great sorrow which fills the hearts of all, both old and young. His sound judgment, calm demeanor and Christ-like spirit secured the confidence and won the heart of every true person who knew him and challenged the respect of all whose respect was worth having.

From his early days he had been an active worker throughout the section of country where he lived, and one of the leaders in fostering the interests of the Cause of Christ in the Province. It will be conceded by all who know of the efficient work done by the Co-operation during the last forty years that as much credit is due Bro. Parkinson as any other man. While he was not as well known among the churches generally as some of our preachers are, yet he was always foremost as a member of the Board of Co-operation in devising ways and means that the gospel might be spread abroad. His careful deliberation and wise judgment upon all leading practical questions gave his suggestions weight with the members of the Board and made him a man whose counsel was much sought after, not only in reference to church work, but also in regard to secular matters. He was a man possessed with most decided convictions, yet he was so meek in disposition and candid in his deliberations that no reasonable person could take offence. It can truly be said of him that he was a man "in whom was no guile"; such a life strengthens our confidence in humanity and our faith in the Gospel of Jesus. His activity in the work of the Master continued up to, within a few days of his death. He was absent from church but one Lord's day during his last illness. His death took place during my absence from home. Bro. Sheppard was sent for and conducted the funeral services. The following article from his pen which we publish by the suggestion of the members of the Board indicates his interest and activity in the Cause of Christ. It was not intended by him for publication, but was written for the sole purpose of being read before an approaching meeting of the members of the Executive Committee of the Board of Co-operation. When the Committee met, the author of the article was in eternity. It can be read with great profit by all, but will be of special interest to the many friends of our late brother as his last work in the interest of Christ's Kingdom.

T. L. F.

THE WORK OF THE HOLY SPIRIT.

Last month we published an article by "Inquirer" on the above subject, but the crowded state of our columns prevented us from making any remarks thereon. It need scarcely be said that the Editors of this paper do not hold themselves responsible for the opinions of their contributors. The article in question was given as a forcible presentation of one view of a question which has excited a great deal of controversy, and we may say here, that if any "advocate of the 'Word and Spirit' theory" desires "to make plain what is obscure to many minds," we shall grant him a reasonable amount of space in which to do so.

The following is what we were prevented from saying last month:

We do not hold the "Word and Spirit" theory, and we join with "Inquirer" in asking for light

from those who tell us "that the Holy Spirit is present in His Word, and operates on the mind of the reader, as he reads the acts and utterances of inspired men"; and we respectfully ask to be pointed to the passage, or passages of Scripture that teach the "Word and Spirit" theory.

Towards the latter part of his article "Inquirer" says: "It is sometimes asserted that the Holy Spirit is present in the church. We understand how Mohammed is present in Mohammedanism in his writings, teaching, and their influence; men read his teachings, and live them. If it is asserted that the Holy Spirit is present in church, in a manner that is distinct from addition to, and beyond such presence of Mohammed, we ask for a definition of such additional presence of the Holy Spirit, and proof that it is so present in the church." We assert "the Holy Spirit is present in the church, in a manner that is distinct from, in addition to, beyond such presence of Mohammed," and appeal to the distinct, and unequivocal declarations of the Scripture in proof of our assertion. And as for the matter of definition, we say that what we understand by "such additional presence" is that, while Mohammed does actually dwell in his church, the Holy Spirit really, actually, personally dwells in the Church of Christ. In a word, that when Paul says to the Church at Corinth; (1 Cor. 3: 16) "the Spirit of God dwelleth in you," he means the Spirit of God, not merely the Spirit's words, not merely the Spirit's influence.

Again, "Inquirer" says, "It is asserted that the Holy Spirit is present in each Christian dwells in each Christian. We can understand how Gautama is present in his followers, and dwells in them, when his followers read, believe and live out in life, his teachings. If it is claimed that the Holy Spirit is present in each Christian, and dwells in each Christian, in a manner that is distinct from, in addition to, all beyond such presence, and indwelling of Gautama in his followers, we demand a definition of such presence and indwelling, and a proof that it exists." We make the claim in regard to the additional presence of the Holy Spirit in each Christian, and again quote Paul as our authority; (1 Cor. 6: 19, Rev. Ver.) "Or know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God?" The context shows that by "body" Paul means the physical body of the individual Christian. The Holy Spirit actually dwells in the body of each Christian, and dwells in the church—the aggregation of individual Christians. And as to the demand for a definition of such presence and indwelling, we reply that "Divine Spirit, Person or Being, called the Holy Spirit"—the existence of whom "Inquirer" believes in—actually, really, personally dwells in each Christian.

The queries proposed at the end of the article are to us, for the most part, mere curious questions, which we do not feel under any obligation to answer, nor under any necessity to understand; and we are sure that from the Christian standpoint it is not irrational so to regard them.

We hold tenaciously to what Paul says about the body being a temple of the Holy Spirit; we accept it as a blessed fact, and we are certain that great benefits must flow from it, such indeed as are declared to be the fruit of the Spirit, viz: "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance." And we should say that the existence of the fruit would be a good proof of the actual presence of the Spirit, and if there be no such fruit, we should be justified in concluding that the Spirit does not dwell in the individual of whom that is true.

G. M.

NOTES.

All arrears for the Worker are to be paid to H. T. Law, Meaford, Ont. Bro. Law is anxious to close up the accounts, and it will therefore oblige him greatly if all those owing him will pay up as soon as possible.

Our attention has been called to three mistakes in the list of churches represented at the Annual Meeting, as reported in the June EVANGELIST. There is no church in Clinton, and Bro. Jno. McKellar, of Lobo, did not represent the church in Rodney; neither did Bro. H. T. Law represent the church at Meaford. These two churches sent no delegates.

New subscriptions and renewals continue to come in with encouraging frequency. We repeat what we said in last number, that those desiring to continue on our list, but not in a position to send the money now, will oblige us by notifying us by Post Card. It will be readily understood that in order to make the paper a success we must have the hearty sympathy, and support of our brethren throughout the Province.

We have received a printed copy of a sermon delivered by Bro. Frank Palmage at Tonawanda, N. Y., on the question, "Should Christians advance?" The subject is treated in a straightforward, sensible and Scriptural way, and the sermon ought to do good in restraining young Christians from engaging in a practice which to say the least of it is not helpful to their influence as Christians, but rather injurious. Any one desiring a copy may send five cents to the Elders Church of Christ, Tonawanda, N. Y.

The August number of *The English Pulpit of To-Day* shows still greater improvement in the quality and quantity of matter published. It contains sermons on "Burden Bearing," Rev. A. Wallace Williamson; "Rest, a Christian Duty," Rev. W. Dale; "The Paradox of Love's Measure," Dr. Alexander McLaren; Expository Section: "Herod," by Dr. Alex. White; Children's Sermon: "Little Children and their privileges," Rev. Archibald G. Brown, together with the usual amount of homilies, expositions and practical articles by the foremost living men in the Anglican pulpit. Yearly subscription, \$1.50. Clergymen, \$1.00. Single number, 15 cents. A. E. Rose, publisher, Westfield, N. Y.

We have received from the Standard Publishing Co., 22 East Ninth St., Cincinnati, Ohio, a pamphlet, entitled, "Fifty-nine Years of History. An address delivered at the annual meeting of the Ohio Christian Missionary Society, May 19th, 1886, by Isaac Erreit. It sells for 10 cents per copy, or \$1.00 per doz. The peroration of the address is worth many times the money, and the whole of it is valuable to those who want to know what the Disciples of Christ have already accomplished, and what there is still for them to do.

Home Mission Work.

TO OUR BROTHER—THE PROVINCIAL EVANGELIST.

We, the undersigned, having been appointed to act as an Executive Committee by the servants of the churches, to whom the management of the affairs of the Ontario Co-operation have been entrusted, think it advisable, in order to aid you in carrying out successfully the work to which you have been called, to furnish you with a definite outline of the objects most desirable to our Province.

We deem it desirable that a united and earnest effort be made by the churches and brethren in Ontario to raise the sum of \$5,000.00 for the present year for the promotion of the objects for which our Provincial Co-operation has been organized. We feel confident that this sum can be raised if the brethren throughout the Province can be stirred up so as to see in its true light the responsibilities resting upon us to make known the gospel as delivered by Christ and his apostles to our fellow-citizens as far as it lies in our power.

We deem it desirable that it should be understood by all churches promising to contribute a certain sum, that one-half be paid by the first of November and the balance at convenient intervals, but not later than the first of April, '87, and that the churches promising shall be responsible for collecting and sending the respective amounts promised to J. W. Kilgour, Treasurer, Guelph, when they become due.

In churches where it is needed, try to show them the necessity and utility of forming some regular method of contributing for all church work, and where desired, aid them in doing so; for it is desirable that the expense of special collectors being employed should be saved, and that the churches contributing to the Ontario Co-operation should be prepared to state by their representatives, at the next annual meeting, the amount of their respective contributions for the next year, that the work may not be interrupted for the lack of funds.

Impress on the brethren, where the Cause is suffering for want of competent teachers, the importance of procuring capable men to conduct the services of the church to the edification of their members, so as to promote their growth in Christian character, and to command the respect of friendly aliens.

We are satisfied from the experience of the past that it is not the part of wisdom to scatter a small amount of labor over a comparatively large field. In our opinion, if the larger part of the funds contributed were applied in doing permanent work in a few of the important centres of influence, where churches already exist, it would tend to make our position better known, and increase our influence for the advancement of the Cause of Primitive Christianity in our Province.

(Signed,) L. PARKINSON.

EVANGELIST'S NOTES.

I have just closed my visit with the church at Guelph, the first of the churches called on for Home Mission Work, and I hope it may be taken as an indication of the interest felt all over the Province. The response was hearty and liberal.

"Poor in this world's goods but rich in faith" will describe this church. They believe the Gospel is the power of God to Salvation, and so are willing to make sacrifices to send it out to the world.

Guelph has fifty members and will raise about \$115.00 this year for mission purposes over and above their home expenses last year this little church contributed nearly \$7.00 per member. What church will come next and raise \$8.00 per head for all purposes this year.

\$500.00 in pledges have already been sent in for general mission work. Brethren, let us make it \$5,000.00 as early as possible. Don't wait to be solicited, gather the church and stir them up to love and good works and send in a liberal pledge. Not less than \$1.00 for every name on the church book.

To meet present needs send in a portion of your pledge at once so that the work may not be hindered.

By the time this reaches you Bro. Lister, will be on Manitoulin Island with the church established there through his labors. Are you interested in his labors there, then pray for him and help him. Send in your help for that work to J. W. Kilgour and it will reach him all right.

Bro. Crewson is laboring faithfully in Muskoka. Don't forget one of the most self-sacrificing laborers we have. It is for such that the Board needs money right now.

Bro. Crewson has received a pressing call to a distant part of the Muskoka region where they are anxious to hear the gospel preached and some are ready to obey the gospel. It is doubtful if he can go, for his time is very fully occupied and the distance is considerably over 100 miles. Is there no young man with a strong body and a willing mind who will offer to go up to the help of our Brother in that trying field?

Acton is doing more than it has ever done for missions at home and abroad, but not more than it ought, and this last statement is true of every church in the Province. We are not doing more than we ought, many of us not as much as we ought.

Nassagaweya with its little band of about twenty disciples is faithful and liberal. They will give for all missionary purposes over \$100 this year.

I am now in Erin Village and am expecting great things, and if we weigh God's goodness to us, and then "do as the Lord hath prospered us," we shall see great things.

This is one of the many churches that need a preacher. The men who have been its teachers in the past years are growing less able for the work day by day, and provision should be made for this need at once. Its nearness to Erin Centre suggests that a good man may be employed profitably between these two places. Wake up brethren to the necessities of the case and do it, and do it at once.

Brother, whoever you are, and wherever you are when you read this, make the spread of the Gospel and the strengthening of the Cause of Christ a subject of earnest prayer every time you go down on your knees in your closet with the closed door, and remember that our father who sees in secret will answer, and then work as you pray.

J. L.

Erin Village has more than met my expectations. They have taken up the matter in a whole-hearted fashion. The meetings yesterday were good in spite of the rain, and in a few minutes the sum of over \$85.00 was pledged for the general work, and they do not intend to fall off in their support of local work, either. The young people are co-operating, by laying by a small sum weekly, as the churches in Guelph and Everton have done, thus accumulating a fund for the spread of the gospel. May much success attend them. This will, I hope, be the beginning of a general work amongst the young.

J. L.

Erin Village, Aug. 23rd, 1886.

REPORT.

Pledges received from Churches for General Mission Work up to August 22nd, are as follows:

Acton.....	\$ 50 00
Kilsyth.....	20 00
West End, Toronto.....	50 00
Garafaxa.....	25 00
West Lake.....	15 00
Stratford.....	30 00
Cobourg.....	40 00
Pickering.....	65 00
Aurora.....	30 00
Hamilton.....	100 00
Glencairn.....	30 00
Guelph.....	40 00
Erin Village.....	85 00
Total.....	\$580 00

SECRETARY'S NOTES.

Many churches and brethren are asking for help and inquiring when they may expect a visit from an Evangelist. To all such we say give us time. We need time and money to accomplish the work entrusted to us. We had our first meeting on the first of July, and commenced this work without a dollar in the treasury. Two Evangelists are now in the field. More are needed. The success of this work depends largely upon the promptness of our brethren in forwarding subscriptions and pledges. The board will not be negligent if the brethren rally around them and forward the aid which is needed at this time.

In addition to general Evangelizing the board is anxious to establish permanent missions in some of our leading Cities and Towns. To help on this work Bro. Lediard is making a tour of the churches to stir them up to greater liberality; to take pledges and receive subscriptions for Home Mission Work. Receive him kindly and help him in the work.

It is requested that half of the pledges be paid to the treasurer, J. W. Kilgour, Guelph, by the first of November, and the balance at convenient intervals, but not later if possible than the first of April next.

If every disciple in Ontario would place one dollar in the treasury for Home Missions before the first of November, and have it forwarded to the treasurer of the Co-operation what an array of workers we would be able to place in the field. Let us make an effort worthy of the cause we plead.

A statement of all monies received will be published in the ONTARIO EVANGELIST.

J. W. KILGOUR, Cor. Sec.
Guelph, Aug., 1886.

REPORT.

The following sums have been received for Co-operation work to this date:

Acton Church.....	\$ 13 00
Guelph.....	15 00
Nassagaweya Church.....	3 82
Erin Village.....	5 50
Thomas W. Kinck, Victoria Square.....	5 00
Total.....	\$42 92

Also, from Church in Stayner, on arrears.....\$11 00

J. W. KILGOUR,
Treasurer.
Guelph, Aug. 26th, 1886.

EVANGELIST'S REPORT FOR JUNE AND JULY.

Stayner, Ont., Aug., 16th, '86.

Brethren Fowler and Munro:

I deem it appropriate that the large number of brethren now interested in the results of labor, attending the efforts of our various Evangelists in Ontario, should receive, at regular intervals, a report of labor performed, fields which have been visited, and results obtained.

I therefore submit my report through the "ONTARIO EVANGELIST" for the months of June and July.

From our memorable "June Meeting," at Everton, I was called by telegram to Mosa, where I delivered five discourses, with one confession and baptism. Received in cash to the credit of the "Provincial Co-operation" of Disciples of Christ \$25.00. On the following Lord's Day, according to promise made to brethren in Selkirk, when I left them last winter, I revisited and held for them a "June Meeting." Preached twice on the Lord's Day. Bro. Royal Ainsworth who was present preached in the afternoon. At night four persons confessed the Saviour, and were immersed the following day. I preached alter-

nately with Bro. Ainsworth till Wednesday evening. Results, financial, \$15.00 cash, and \$12.50 additional in payment of the remaining unpaid portion of former pledge. The fourth Lord's Day was spent with the Welland congregation. Early in the week I set out for the City of Cleveland, Ohio, where I met Mrs. Martz, and returned to Mosa, where I spent the 1st and 2nd Lord's Days of July. A portion of the time while here I was not well, and the harvest time did not admit of meetings being continued during the week. The brethren here paid an additional amount of \$15.00 in cash, making nearly one hundred dollars this congregation has contributed this year in aiding Co-operative Work in the Province. The third Lord's Day in July was spent with the church in Ridgetown, where I preached twice on the Lord's Day. Arriving in Toronto, and no arrangements having been perfected for any appointments north of Toronto whither I intended entering to labor among the hitherto unvisited churches of this region, I concluded to revisit Hamilton on the last Lord's Day of July, where we had two excellent meetings, and learned that this little struggling church, which had been forward to aid heretofore, had already pledged nearly \$100.00 to the Provincial Board to assist in carrying forward the work of the present year.

My total receipts of money for the months of June and July were \$117.50, including \$50.00 which came from Bro. H. T. Law, the former Sec. Treas. of O. C. D. C., leaving a balance due me as Evangelist at the close of nine months' labor of \$84.50.

I am now in Stayner. A meeting is wanted at Collingwood, which I will soon hold, and can put in the balance of my present year's engagement chiefly in the Georgian Bay district to good advantage to the cause, so I believe; unless the wisdom of the Board directs me into some other field, whose wish in this particular I hold myself ready to heed, be it calling me to labor in Manitoulin Island or Muskoka. I have delivered 150 sermons since entering as Evangelist into Ontario. In the prosecution of this work I have entered and re-entered about thirty-five fields of labor, and witnessed more than thirty persons confess the Saviour.

Respectfully submitted.

C. W. MARTZ, Evangelist.

NOTICE.

As Bro. Martz is devoting all his time to evangelizing, any church desirous of having a meeting will please communicate with me at an early date.

Bro. Martz is now in the vicinity of Collingwood, and can most conveniently visit the churches in the north and west of Ontario.

GEO. J. BARCLAY,
15 Toronto St., Toronto.

CHURCH NEWS.

ST. THOMAS.—We had two baptisms here since last report. C. S.

RODNEY.—This church is in a flourishing condition. Bro. W. Campbell's removal is felt very much; he is most highly esteemed by the brotherhood here, and also by the general public. We were with him at the Sunday School picnic on the 28th July—his farewell visit. It was at once pleasing and painful to witness the farewell.

There is a fair prospect of securing the services of Bro. Kesser for this church; such an arrangement is very desirable.

The picnic was a grand success. It was held in Bro. J. Ash's beautiful grove. Bro. Ash is doing much good by his labors of love both in the Sunday School and the Church. E. S.

RIDGETOWN AND BLENHEIM.—These churches too have parted with a faithful and beloved laborer. Bro. Lediard left for his new field of labor on the 5th instant. These churches need, not only for their prosperity, but even for their continued existence, a good and laborious preacher. The writer, Bro. Mundy, and Bro. Finch each spent a Lord's Day with them recently. E. S.

SOUTH DORCHESTER.—The writer spent two Lord's Days here recently. Fine meetings. Means have been raised for supporting a brother to devote his whole time in this field. May God direct to a suitable choice, for the emergency is great. An immense responsibility rests upon the brethren as no other religious body holds meeting in the neighborhood. Bro. Mundy, Bro. W. Campbell, and Bro. Kesser each spent a Sunday here lately. E. S.

Am still wandering from place to place doing good, I hope, in holding forth the Word of life; also seeking to divert the mind from loneliness and sorrow by visiting fresh scenes, and renewing old acquaintances; but must, for pecuniary and other reasons, ere long accept of one of the urgent appeals for an engagement with a congregation. May God bless your labors brethren. E. S.

LONO.—The sisters of the Lobo church have long desired to do more than they were doing for the cause of our dear Saviour, but did not find the way until aided by our brother and pastor, M. Gunn. We have organized for work, meeting for the first time July 12th. After devotional exercises and a talk about our work, eighteen members were enrolled, and officers appointed as follows: President, Mrs. S. C. Zavitz; Vice-President, Mrs. E. McClurg; Rec. Sec'y, Miss Emma McCollom; Cor. Sec'y, Mrs. E. McClurg; Treasurer, Miss Kate Mitchell; Solicitors, Miss Kate McKellar and Miss Effie Mitchell.

After song and benediction we adjourned to meet Aug. 3rd, but finding that some of our literature could not reach us in time we postponed our meeting until Aug. 10th when we again met. After devotional exercises our beloved President addressed us.

Afterwards our programme was carried out, and then we adjourned to meet the second Tuesday of each month.

MRS. E. MCCLURG,
Ivan, Ont., Aug. 16th, 1886. Cor. Sec'y

(We regret that lack of space prevents us from publishing the address of Sister Zavitz. It was an earnest appeal on behalf of mission work.—EDITORS, EVANGELIST.)

WALKERTON.—We learn through Bro. N. C. Royce of Walkerton, that a young man was baptized there recently by Bro. Jas. Tolton.

GALT.—Still progressing. On Lord's Day 25th July, the small church at Galt had the joy of witnessing the act of loving obedience in baptism, and of receiving into fellowship another Sister—the wife of the young man who confessed Christ in His appointed way four weeks previous.

R. W. McDONNELL.

GUELPH.—Bro. Lediard began his labors in his new sphere at Guelph on Lord's Day Aug. 8th. The brethren were well pleased with his discourses, albeit his principal theme was giving. He presents the subject in such a reasonable, Scriptural way that Christian people cannot but respond to his appeals. Judging from his speech on Wednesday evening he is a born solicitor, and the brethren everywhere had better prepare in advance to capitulate to him—they can't resist him. There was one confession after his discourse on Sunday evening. He is now, we understand, visiting the churches in Wellington Co.

The Meaford and Euphrasia Churches have recently been favored with a visit from Bro. Ellmore, an Evangelist from the States. He remained five weeks spending about three weeks at the former place and two at the latter. As a result three were added to the faithful.

The first and second Lord's Days of Aug. were spent with the church in Minto. Services were held on the intervening evenings, and notwithstanding that it was during the busiest part of the harvest the meetings were well attended. The brethren there have a very poor house in which to worship, but they have started a building fund and have now a few dollars in the Bank for that purpose.

The little church has set an example to some of our larger churches by nearly doubling the amount heretofore pledged for the work of the Co-operation. Bro. Darroch needs and deserves help in that field. T. L. F.

WEST END, TORONTO.—Since our last report in the "ONTARIO EVANGELIST" we have received the following sums in aid of our church work here:

Bro. Woolner, Garafaxa Church.....	\$11 00
" R. Hamilton, Erin.....	5 00
" Jno. Thompson, Erin Centre.....	5 00
" J. W. Kilgour, Guelph.....	5 00
" J. S. Tolton, Walkerton.....	5 00

We are very thankful to all these kind friends for their generous aid. There are many churches yet to be heard from. If any have sent money to us which has not been acknowledged, kindly write me regarding the matter.

Fraternally,
GEO. J. BARCLAY.

Bro. J. C. Whitelaw is expected back from Manitoba. We are sorry to learn that his health is not as good as he would desire.

Foreign Mission Notes.

Let no church fail to respond to the call for a collection on the first Lord's Day in September for Foreign Missions. The demands upon the treasury were never as numerous and as urgent as they are at present. Since the last Annual Convention ten new names have been added to the pay-roll. Several new buildings have been provided for. It will be seen at once that the liberality of the brotherhood ought to be enlarged. May the God of all grace help us as a people to do our whole duty in this matter.

A. McLEAN,
Box 750, Cincinnati, Ohio.

We call particular attention to the above notice from Bro. McLean. Churches which do not take up the collection the first Lord's Day in September, can do so on some subsequent Sunday. As many have an impression that there is an immense expense connected with carrying on Foreign Missions, and that the officers receive large salaries, we ask the reader to examine the following paragraph which comes from an official source.

COST OF CARRYING ON THE WORK.

Many think that it takes the bulk of all that is given to defray current expenses. The fact is that it takes only six per cent. of the gross receipts for this purpose; and as the balance of trade is in favor of this country, the money it worth more there than here. So, after paying all expenses, a gift amounts to more when it reaches the field than it was when it left the hands of the donor. For every dollar contributed a dollar and two or three cents reach the missionary in the field, after deducting the six per cent. necessary to defray current expenses.

There is an idea abroad that the members of the Board are handsomely paid for their services. There is only one officer paid, and he gives his whole time to the work. The other officers receive no compensation. They give their time and thought to the Society gratuitously. Furthermore, they give their money as well. With a single exception, the officers of the Society are Life Directors, and he is a Life Member. Some have paid for several Directorships, and expect to keep paying as long as they live.

AN UNPUBLISHED HYMN.

The following verses were written in pencil in an old book upon a blank leaf 35 years ago. As they have not been published, I send you a copy for the EVANGELIST.

In the beginning was the Word,
In that beginning He was God,
Who spread the Universe abroad,
While all are subject to His rod.

The Word made flesh became a man,
Our God with us of woman born,
'Twas thus the old prediction ran
That God would raise salvation's horn;

Who came to die upon the cross,
For us a victory to win,
And more than make up Eden's loss
By freely purging us from sin.

He who believes is not condemn'd,
So says the Saviour to us all,
Tho' once by sin's dark thralldom held,
By faith He saves us from its thrall.

For God so loved the world, He said,
He gave His own beloved Son,
That who believes, tho' he were dead,
Shall live while endless ages run.

What holy gratitude is due
To Thee, O God, for such a love!
O keep us in allegiance true
That we may gain Thy rest above!

I find at the foot the following memorandum: "Being confined with cold I did not go to church to-day, and wrote this hymn."

W. A. STEPHENS.

Owen Sound, Aug. 1, '86.

OBITUARY.

On July 28th Sister Margaret Gear, aged 37 years, passed quietly away. She had been confined to her bed for nearly five years, during which time she very patiently waited the Master's call. Her faith in Christ was strong, she was never heard to murmur or complain, but was ever ready to ascribe thanks and praise to her Saviour. Such trust in her Redeemer was a great comfort to the friends and relatives. May her example stimulate us all to greater trust in Christ, and a more complete consecration to His cause.

S. WOOLNER.

Marsville, Aug. 10th, 1886.

TEMPERANCE.

Canon Farror says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England—offering a large reward for proofs of a single instance where property accumulated by liquor selling has descended to the third generation.

OUTRAGES perpetrated upon the enforcers of the Scott Act, presumably by the whiskey men, are becoming alarmingly frequent, and are clearly intended to terrorize the administrators of the law into quiescence. These outrages are a disgrace to the country, and call for sternly repressive measures and swift punishment. The Ontario Government might very properly offer a reward for bringing the offenders to justice. It is not creditable to the country that outrages upon life or property of public servants administering the law may be perpetrated with impunity.—*Presbyterian Review.*

The prohibitionists are organized in all the counties of Maryland but six, and are moving forward with vigour.

One resident on the Manitoulin Island has gone to gaol for three months for selling liquor without a license, and another has been fined \$50 and costs for supplying liquor to Indians, and another has been fined in the same sum for selling liquor in excess of the amount allowed by a tavern license.

THE MANITOULIN EXPOSITOR, noticing the death by drowning of an Indian at Killarney and of a white man at Little Current, through a too free use of intoxicating liquor, quotes for the benefit of the liquor vendors, that section of the License Act which makes them liable to an action for any sum from \$100 to \$1,000. It is a pity this provision of the law is not brought into operation occasionally. Whatever argument may be advanced as to the liberty of the subject to deal in intoxicating beverages, no subject has a right to fill any other subject with whiskey until the latter is unable to protect even his own life. It is a question if the law should not be amended to provide more sure, simple, and rigid penalties for the offence of making a man drunk.—*Globe.*

At the recent session of the grand jury of Whitefield county, Georgia, the following report was made:

"Crimes of the character that manifest themselves by violence of one citizen upon another, resulting from excitement incident to the use of liquor, have almost abated. We have searched for violations of the liquor laws diligently, and while a few instances are found where it is disregarded, we are sure that they are becoming more rare, and instead of unrestricted liquor without revenue from license, as was predicted by some, we are having less and less liquor and more sobriety, and an improvement in the morals of our people equal to the expectations of the most sanguine Prohibitionist."

AMONG the many recent strikes was one in Chicago by the employees of the Chicago brewers. They demanded among other things free beer. Their demand was finally modified somewhat and the brewers limited the amount for each employee to *seven glasses a day*. The hours for drinking were fixed at 6, 9, 11, 2, and 4; with a *limit of three glasses every time*. If fifteen glasses a day be regarded as a moderate limited quantity, suitable to compromise upon, it would be interesting to know how much these striking beer-men would consider a generous and liberal supply? It is quite certain that life insurance companies would not hail them as desirable risks.—*N. Temp. Advocate.*

THE subject of temperance is more and more commanding the attention of the British churches. On a Sunday in May temperance sermons were preached from hundreds of Episcopal pulpits, and on the following Tuesday, the annual meeting of the Church Society was held in Princess Hall, Piccadilly, under the presidency of the Bishop of Oxford. The income was reported to be about \$30,000, and the expenditures only about \$15,000. The total membership was 692,785, being an increase over last year of 35,000. Among the Wesleyans the cause is being zealously pushed. The temperance committee of their Conference, after some years of consideration, have come to the conclusion that the time has arrived for the appointment of a visiting and organizing secretary, who will give his whole time to temperance work.

If the NEW YORK workingmen who have boycotted a particular brewer's beer would boycott every brand of beer, it would be the most profitable and justifiable boycott ever indulged in by the sons of toil.—*Phil. Times.*

SELECTIONS.

ARE YOU RICH TOWARD GOD?

If you gave ten per cent of your income to the Lord's work when your income was \$1,000 have you been careful to increase the per cent. as your income has increased? Ten per cent. of \$1,000 is \$100. In that case you had \$900 to live on. Now suppose your income has increased to \$2,000, and you give twenty per cent. of that, how does the account stand? The Lord gets \$400 and you have \$1,600 to live on. Don't you see how easily and beautifully it works? If the income were \$10,000 you could give fifty per cent., or \$5,000 and yet have a comfortable and even abundant competence. We wonder whether our well-to-do Christian men realize that their twenty and thirty and fifty per cent. does not equal the poor man's ten per cent. Yet they get large credit for gifts that are really small in comparison with those of their less prospered brethren. A man's benevolence is, after all more accurately estimated by what he has left than by what he gives. We wonder how the Master will adjudge our stewardship when our accounts pass under His eyes at the judgment seat?—*Words and Weapons.*

THE DYING TEACHER'S CLASS.

Mr. Charles S. Inglis, of Edinburgh, who has just retired from the office of agent of the Sabbath School Mission of Scotland, in a retrospect of his work, relates the following beautiful little story:—When passing a cottage one Sabbath on my way to a school, I found eight or nine children sitting on the ground along the wall. As I came near I saw that they all had Bibles on their laps. Stopping to speak to them, I asked if they were not going to the school; but they all hung their heads, and I could get no reply. Passing on, I told the superintendent what I had seen. He gave this explanation:—These girls belonged to the school, their teacher was a labourer's daughter, and was lying in that cottage dying of consumption. No one could be got to take the class but the girls came of their own accord to the opening exercises of the school, then went every Sabbath and ranged themselves along the wall of the cottage, repeated to each other the psalm and texts, read the Bible lessons which their teacher would have been giving them, and then, before they parted, had a short prayer for her who was so soon to leave them.

AN ENLIGHTENED CONSCIENCE

One of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold—it benefits the erring person, giving him to see that there are those who have his welfare in view; it is also a benediction upon those who observe our charitable spirit; prompting them likewise to words and works of charity; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.—*Anonymous.*

Dr. Lowe, Secretary of the Edinburgh Medical Missionary Society, himself for some years a medical missionary in India, and now in correspondence with most of the forty men the Edinburgh institution has already fitted for the foreign field, has recently published a valuable work on the place and power of medical missions. To America belongs the honour of inaugurating this new departure in mission work, which has already won such favour and achieved such distinguished success. The Rev. Peter Parker, M. D., who laboured in China, was the first medical missionary sent to a foreign field. Dr. Lowe's book will extend the wide range of interest already taken in this most important branch of mission work. There is, we believe, no agency of the Church so effective as this, in reaching the class who above all should have the gospel preached to them—the poor. And it is not in foreign lands only that there is work for the medical missionary, but in our own larger towns. Among the large numbers of suffering poor there are numbers of Christian heathens to whom the visit of the medical missionary would be a real God-send.—*Presbyterian Review.*

THE BELL ORGAN

THE promotion of Archbishop Taschereau to the rank of Cardinal, and his investiture with the insignia of his office, have been accompanied with all the pomp and circumstance, that could enhance the dignity in the eyes of the faithful, or impress simple-minded Canadians with the magnitude of the "honor" conferred upon them. The bearer of the biretta has been received by the Government of Quebec and by public functionaries generally, not to speak of the populace, as if he were the ambassador of some great potentate high in the favour of our Sovereign, and conferring some signal honour on her people. We fail to see in the booming of cannon, the prancing of gaily caparisoned steeds, the drawn swords, the gorgeous vestments and imposing ceremonies, anything to remind us of the humble life and unobtrusive majesty of the Prince of Peace, or anything for which as a nation zealous of its civil and religious liberties we should be thankful for. The attempt to give political and social eclat to a purely religious ceremony in a country where all religions are tolerated, is quite consistent with the usual policy of Rome; but the investiture itself was a demonstration in which the Dominion as such has no business whatever, and in which her public officers should have refused in their official capacity to take any part. Such pageantry as was lately seen at Quebec is ridiculous anywhere, but is wholly out of place in this country; and we cannot but wonder that good Protestants, through a mistaken idea of courtesy, should give any countenance to proceedings which, if they mean anything, indicate the growing power and prestige of the Romish Church, and their own humiliation. We would like to know by whose authority the volunteers were directed to take part in this religious ceremony. Our rulers should be made to understand that the taxes of our people are not to be spent in providing the accessories for enhancing the glitter of Popish displays, and gratifying priestly vanity. The vanity and assumption of Roman Catholics are bad, but the weakness and subserviency of Protestants are far worse.—*Presbyterian Review.*

CHINESE WOMAN AT SWATOW.—Their homes, the homes of a third of the human race, are windowless, floorless, and ceilingless. They are very hot in summer, very cold in winter, dank and dark all the year round. They are small because of poverty; low for safety from typhoons; unventilated, because of thieves; densely crowded together for mutual protection; opening only on tiny courts and narrow streets, where all stinks because every iota must be saved for fertilizing the rice fields. Villages so made up and surrounded by walls to keep out marauders, are but a few minutes' walk from each other, all over the land. From such a home, a woman is brought and married to a man she has never seen before, to serve a mother-in-law who is kind to her in proportion to her diligence in rearing pigs, and her aptness in bearing sons. The greater portion of the women have seen only the village in which they were born; and that into which they married. All the world outside is unknown to them as is the planet Mars. Toward the life to come they look blankly, hoping only that their male descendants will feed their wandering spirits after death with earthly food. The Chinese women are grave and patient women. Of all in the world, there are none to whom a knowledge of the way of salvation would be a more blessed boon, and none more capable of appreciating and using the gift.—*Miss Field.*

The Presbyterian General Assembly at Minneapolis thus defined its relation to Swedenborgianism:—"In view of the great doctrinal difference between the Swedenborgians and ourselves, the Assembly regards the reception of church members upon certificate from them as inadmissible. It is not intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."

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IT IS A MILITARY MAXIM to "strike at the centres"; and this is what we now need to do. Heathendom has three great empires: China, with 400,000,000; Hindoo Empire, with 175,000,000, and the Empire of Turkey with perhaps 50,000,000. These are the strategic centres: to possess them is to possess the world.

"The changes going on in India to day," writes Rev. Daniel Jones, of Agra, "are to us astounding. Actually natives are going up and down the land lecturing against child-marriages. Widow re-marriage is rapidly gaining ground. An undercurrent, reaching to the very foundations of Hinduism, is daily growing in power, and is sweeping away ignorance or prejudice. Woman is speedily being raised and is really beginning to claim her rights."

"It is no uncommon experience," said Dr. Hall, "for me to receive a letter from a hired servant, regretting that she would be unable to come the next Sunday, as it was her day to stay at home; and enclosing perhaps five, and in one case, ten dollars for the foreign missionary collection."

IMPAIRED INFLUENCE.—Not long since a young preacher supplied, by invitation, a large church. The church was vacant, and on the lookout for a pastor. His sermons were well received. One member, a lady, was especially enthusiastic. "He is just the man we want; he will crowd our church with young people," etc. Not long after the young man was again invited to preach for the same congregation. The lady referred to above was asked how she liked the second pair of sermons. "Oh, well enough; but I do not want that man for my pastor." "And why not?" "Because he was at the theater last night; my son saw him there." "And do you not attend the theater?" "Yes; but I do not want a theater-going preacher for my pastor." Comment is unnecessary. The young man did not, will not, receive a call to that church.