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THE

# ONTARIO EVANGELIST.

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

Vol. 2.

ERIN AND EVERTON, ONTARIO, MARCH, 1888.

No. 11.

### POETRY.

#### "HELP THOU MINE UNBELIEF."

Yea, though, O Lord, in thee I trust,  
And seek thine aid in all my grief;  
My thoughts still linger in the dust;  
O do thou help mine unbelief!

I know there is a throne of grace,  
Where tempted souls can find relief;  
Yet doubt I when I seek thy face;  
O do thou help mine unbelief!

And though my Saviour's seated there,  
Of all my loving friends the chief;  
Alas! how heartless is my prayer;  
O do thou help mine unbelief!

How oft I've said "thy will be done,"  
When life looked like a barren heath;  
But yet repined that joys were gone;  
O do thou help mine unbelief!

While, now and then, my hope is bright,  
The times of gladness are but brief;  
Vain objects soon obscure my sight;  
O do thou help mine unbelief!

I want to trust thee as I ought,  
I long to feel thee always near;  
To have thy name in ev'ry thought,  
And heaven to my heart most dear.

Now, Saviour, see my bosom heave,  
From doubt and trembling give relief;  
With tears I'll cry,—"I do believe,  
But do thou help mine unbelief!"

E. SHEPPARD.

Ridgetown.

#### WHILE WE MAY.

The hands are such dear hands!  
They are so full; they turn at our demands  
So often; they reach out,  
With trifles scarcely thought about  
So many times; they do  
So many things for me; for you—  
If their fond will mistake,  
We may well bend, not break.

They are such fond, frail lips,  
That speak to us! Pray if love strips  
Them of discretion many times,  
Or if they speak too slow or quick, such crimes  
We may pass by, for we may see  
Days not far off when those small words may be  
Held not as slow or quick or out of place, but dear,  
Because the lips are no more here.

They are such dear, familiar feet that go  
Along the path with ours—feet fast or slow,  
And trying to keep pace. If they mistake,  
Or tread upon some flower that we would take  
Upon our breast, or bruise some reed,  
Or crush poor hope until it bleeds,  
We may be mute,  
Nor turning quickly to impute  
Grave fault; for they and we  
Have such a little way to go—can be  
Together such a little while along the way,  
We will be patient while we may.

So many little faults we find!  
We see them, for not blind  
To love. We see them, but if you and I  
Perhaps remember them some by-and-by,  
They will not be  
Faults then—grave faults—to you and me,  
But just odd ways, mistakes, or even less,  
Remembrances to bless.  
Days change so many things—yes, hours;  
We see so differently in sun and showers.  
Mistaken words to-night  
May be so cherished by to-morrow's light.  
We may be patient, for we know  
There's such a little way to go.

—The Independent.

### ORIGINAL.

#### CHINA LETTER.

Last Spring Bro. Saw and I set out on a trip from Nankin (over land and by canal) to Chifer in Shantung Province, and some of the sights and experiences may not prove uninteresting to you.

As we had a head wind we were two days sailing down the mighty Yangtse Kiang—here over a mile wide—to Chinkiang, in a foreign yacht. We were hospitably entertained by Mr. and Mrs. Woodbridge, of the Southern Presbyterian Church, for the night, and next morning went down to the boat "Hong" or office to engage a boat. Although the boats seem usually to be owned by private boatmen, they are hired through an officer, to whom the boatmen are responsible. We spent considerable time making a bargain for the boat, as the Chinamen think

we foreigners are rich and desire a larger price than is their due. We are rich compared with the ordinary Chinamen, as laborers only earn three or four dollars a month, and teachers from four to six dollars, and John can live as to his meals on 80c. or 90c. a month. For a six days trip on a good sized boat manned by three men and two women we pay four dollars and a half.

March 24th. In the evening, we sail across from Chinkiang to the mouth of the Grand Canal almost directly opposite and anchor just above the mouth; our men had to row pretty hard as the flow is rapid into the Yangtse Kiang. I felt the grandeur of the canal somewhat diminish when I saw the width about fifty yards, but it makes up in length. The mouth of the canal was filled with boats, and after the clamor of the various boatmen for anchorage was over, all set'd down to prepare and eat the evening rice. After eating most retired, and but for singing accompanied by a sort of guitar from some of the boats, silence reigned. Our boat had a small stern compartment or poop much contracted by the rudder in which the two women and the master of the boat lived, two middle rooms furnished with a table in the centre and benches at the sides for seats in the day time and beds at night. These two rooms would be together about twelve feet long and six feet wide, having movable sides and a screen between them. We have our own bedding and some foreign food and we eat a hearty meal and retire.

March 25th. We set out early in the morning and as the boat proceeds up the canal slowly towed by the men and women in turns—men seem to work as hard as women in China, thus differing from our Indians—we land and proceed along the bank, which is a dike fifteen or twenty feet high and about twenty feet thick at the top, and double the thickness at the base. There are sluices at intervals protected by masonry in case there should be too high water, when it can be slowly drained away toward the East. We pass numerous villages and we sell copies of the separate Gospels and explain them as we pass through. After dinner we pass a seven storied pagoda and anchor for the night at Yangchow, a city whose wall is ten miles around and population 300,000. This is occupied by the China Inland Mission who have several converts.

March 26th. From Yangchow the canal becomes very irregular as we proceed north, the east bank being even but the west is broken by a large lake from which further north it is diked off. In the villages along the way as we go the houses are made of reeds and mud and are mere tents. The land to the east is all a level plain and it is hard with the eye to decide whether or not the water in the canal is on a lower level than the land outside the dike. It is now low water season. The only thing to remind one of home is the telegraph line which follows the canal as far as we go and runs to Peking, a branch going to Chifer. We anchor at Gao Yii for the night and stop over the next day and keep Monday for Sunday by mistake, as we have not a calendar with us and we have been so busy with our boat and with preaching and distributing books that we have forgotten the flight of time. We were doing good work on Sunday, though we had not intended to travel on that day, and you may imagine the surprise it was to us on arriving in Ysman two weeks and more later to find that we had kept two Mondays for two Sundays. Gao Yii is a good sized, walled city, and has a Catholic Church. We preached to some people and gave a few books to them, not desiring to sell on Sunday.

March 28th and 29th. We continue on our course, spending a good portion of our time on land, selling numerous portions of Scripture in the villages, and preaching. We pass numerous large villages, and Bao Ging and Hwaigan good sized, walled cities. The plain though flat is beautiful, as the villages though poor are surrounded by trees, which are just putting on the verdure of spring, and the wheat is sprouting in the fields. On the canal are long rows of large rice junks carrying tribute rice to the Emperor at Peking. Very few of the people who fill this great plain have heard the Gospel as yet. "The harvest truly is plenteous but the laborers are few."

March 30th. We land at Ysingiang, the terminus of our canal journey, a large and important business centre, perhaps 150,000 or 200,000, and occupied by the China Inland Mission, and since our trip by two families of the Southern Presbyterians. Soon, for many miles around, shall the people hear the truth.

Yours in Christ,  
W. M. MACKLIN.

Nankin, Nov. 26th, '87.

### SELECTIONS.

#### CONFESSIONS OF FAITH AND THEIR PERMANENT OBLIGATION.

The discussions over the vexed question of marriage with a deceased wife's sister, which have been going on for a considerable time in the ecclesiastical courts of the Presbyterian Church in the Dominion, are coming rapidly to a head, and promise to issue at no distant day in practical action. That these marriages are condemned by the Confession of Faith as accepted by all Presbyterians, is not denied. Indeed no denial of the kind would be of any avail, for no language could be more unmistakable than that in which this Confession condemns such unions as incestuous. There was a time when this article of the Presbyterian Creed was universally and with entire bona fides accepted by all its adherents. And accordingly every minister of that denomination in Canada solemnly declared upon ordination that such was his conviction. It was only because he did so that he secured his ministerial status at all and became entitled to either manse, stipend or pulpit. A saving clause has been added for weak or sensitive consciences in reference to the power of the civil magistrate in matters of religion, but none so far as the forbidden degrees of marriage are concerned. Time, however, has come and time has gone, and now the outward avowal of the credo in very many cases does not at all accord with individual convictions. Many Presbyterians, lay and clerical, both think and say that they see nothing wrong in such marriages, and that they cannot conscientiously censure those who form them. What then? Can such conscientiously remain in a Church whose doctrinal standards declare such marriages to be utterly abominable? And still more, can they allow it to be believed that they still hold that which they in other days "confessed," and by "confessing" which they got their license and secured their "livings"? One would scarcely think so. On the contrary, it might be supposed that in each case, when the opinion changed, the Presbytery would be informed of the fact and freedom would be asked or withdrawal would be offered. Conscience in every case would have to be kept clear, whatever the consequences. If room for convictions could not be found within the Church, then the needed liberty could always be sought and secured outside. This has not been the course pursued in this marriage matter. The credo has been left unchanged. Adherence to it has been demanded and rendered on the old lines. So far as any official intimation is concerned, the absolute unity of belief on the point still remains unbroken. But the actual fact is different. There is not only many doubts on the subject; there is a wide consensus of positive disbelief. A large majority of those who individually have without exception declared in the most solemn possible circumstances their conviction that the marriages in question are forbidden by the Word of God, are now persuaded that they are nothing of the kind. Instead, however, of confessing their change of view and offering to go out if not allowed this liberty of change, they propose to use the majority they have undoubtedly secured in order to change the Confession of Faith to outvote those who have kept the original compact and have not changed their views on the point at issue; and to force these latter either to be silent when what they believe to be incest is committed, or to go out of a Church which they have built up by their labors and their contributions, and to whose Confession of Faith they have strictly and honestly adhered, and do so still.

To this point matters have come. Last Assembly adopted certain resolutions not only forbidding

the exercise of Church discipline in the case of all who had contracted the marriages in question, but also so far changing confession itself as no longer to require the assertion that a man may not marry any of his deceased wife's relatives, who are as near of kin to her as his own are to him. The question is now before the different Presbyteries. It was discussed on Tuesday in the Toronto one, and the proposed change was sanctioned by a vote of 11 to 4. If a majority of the Presbyteries follow the same course, then the change will be made and the question will come up, "What then?" Is the minority who have kept by the original compact either to go out and leave all their Church property behind them, or to stay in and acknowledge by their acquiescence that that which they really believe to be the devil's lie a God's truth? Or is the majority to say frankly and honorably, "we have changed and we therefore go out? Or is there to be frank acknowledgment by both sides, "We are not agreed and therefore cannot walk together. According to the mere letter of the contract all the Church property we have unitedly gathered ought to go to those who have kept by that contract. But we are Christians and must act fairly, with no faith in legal quibbles, and with no recourse to mere secular bonds, and therefore let us part peaceably and let us divide our accumulated property on terms of equity, as an impartial arbitration may decide."

We say nothing of the merits of the controversy. We do not pretend to forecast what would be the decision if it came to be a question of law in the civil Court. But the question as to how far a man or a Church can change his or its doctrinal opinions and shift from the original ecclesiastical position without forfeiting either the emolument or prestige which but for the original contract would never have been secured, is a nice and important one, involving as it does far higher issues than those of mere property.—*Globe.*

#### MIRRORS.

We are mirrors. We cannot help being reflectors. We reflect in our characters every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a University in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one, and found the other one instead, you might talk to him on the same subject and expect to receive the same answers that you would from the other. I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to the secret: "Whom having not seen we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, from character to character. How this is I cannot tell. Had Paul written in these times, he would probably have used the photograph instead of the mirror as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world.—*Professor Henry Drummond.*

A young lady said: "When I find Christians who are perfectly consistent, I will become one." In these words she pronounced her own condemnation. For if she knows what it is to be a consistent Christian she knows her own duty, and tries to cover her sin by the transgression of another. To her Christ says, "What is that to thee? Follow thou me."—*Christian at Work.*

# The Ontario Evangelist

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MARCH, 1888.

## A SPECIAL OFFER.

To encourage more to take an interest in the paper and to increase its circulation, we make the following offer:—

We will send the paper free

(1) To any one sending us four *new* names and two dollars.

(2) To any one sending us six names, new or old, and three dollars.

Now is the time to give the paper a boom.

Brethren, it is your paper, and we look to you to assist us in circulating it.

TORONTO.

Since beginning to publish this paper we have devoted a good deal of attention to the city of Toronto. We have urged that the position now occupied by the Disciples of Christ in that city is not in keeping with the principles they advocate, and the length of time they have been established in this country. We have maintained that it is the duty of the brethren throughout the Province to make a united effort to establish the cause there on a permanent and progressive basis. We have shown from the experience of our brethren in various cities of the United States that it is quite possible for the Disciples to succeed in great cities, and, moreover, that they must gain a hold in the centres of population if they would influence, as it is their duty to do, the religious thought of the country. And above all we have repeatedly demonstrated from the Scriptures that the Apostles paid particular attention to the capital cities, and therefore that we, as a people, whose high claim it is to follow scrupulously the New Testament both in precept and example, have not been true to our principles while we have been in a very conspicuous way ignoring our cities.

For the furtherance of this good work—the carrying out of this Apostolic practice—we have recommended the Apostolic plan, viz:—to secure for the work in Toronto an able minister of the New Testament, to devote his whole time to the establishment of the cause there. As our readers are aware such a man has been obtained, and is now laboring in the city. He has with him an earnest, enthusiastic, united, working church. The prospect is therefore very encouraging, and with the cordial and liberal support of the Disciples throughout Ontario, and the blessing of that God who always helps his faithful servants, there is every reason to hope that a vigorous self-supporting church will be found in the Queen City in a few years. And let us not forget that such a church would be certainly the mother of other churches in the city, as well as a liberal contributor to the general mission work in the Province.

It will be remembered that this project was fully discussed at the Annual Meeting of the Co-operation last year, and that the Board were authorized to assist the church in Toronto in sustaining a preacher, and, moreover, the delegates pledged themselves individually and heartily to assist the Board in raising the necessary funds. These brethren, of course, remember their pledges, and it would be very offensive in us to hint that we fear they do not mean to carry them out. We have no such thought; but we know how it is in such matters, we are all liable to neglect them, and we accordingly exhort them to be mindful of the demands of this important work which was undertaken with their consent, and with the assurance of their assistance.

For the benefit of those not acquainted with the facts, we may say that the salary promised

the preacher is \$1,500.00 per year. This will, no doubt, seem a large and extravagant sum to many. But when the cost of living in a place the size of Toronto is considered, it will be found to be no more than is needed to keep the preacher and his family respectably. No one need fear that his money is asked to support a man in idleness and luxury. None but a hard-working, God-fearing man can do the Lord's work in such a place, and we know that no reasonable Christian will begrudge to such a one a proper compensation.

Of this \$1,500.00, the church in Toronto, we understand, will raise \$300.00. When it is known that they number little more than one hundred, that they are not a rich people, that they have to pay \$240.00 per year rent for the building they now use, besides other considerable necessary expenses, it will be seen that they are not unwilling to do what they can for themselves. So that if it were merely a matter of helping a worthy people in a worthy enterprise, there would be found much to excite our interest and liberality; but it is far more than a question of assisting a particular congregation of brethren to do something for their own peculiar benefit, it is our work as much as theirs, it is our duty as well as theirs, to exert ourselves to place the cause we love on a firm foundation in the most important city of Canada. Let us, therefore, all take hold of this great work in a way that will emphatically testify to our devotion to the Gospel of Jesus Christ.

G. M.

## NOTES.

Glad to hear that Bro. Crewson's health is better. He is, as usual, very busy.

In the number of the *Christian Standard* of Feb. 18th there were reported 1125 additions.

All persons wishing to write to Clark Braden should address him at Ottawa, Franklin County, Kansas.

The late Mrs. S. H. Scott left in her will, we have been informed, an annuity to the Wellington Co-operation of the Disciples of Christ. We are unable to state the exact amount of the yearly bequest, but will do so as soon as we are informed.

Bro. James Kilgour was quite ill for some time last month. We are glad to learn that he is now better. Bro. Wm. Tovell spoke for the brethren in Guelph while Bro. Kilgour was unable to do so.

Contributions from Ontario to Foreign Missions since last report: Chas. Macmillan, Erin, \$5.00; Estate of A. McArthur, Stayner, \$50.00; Thos. W. Klinek, Victoria Square, \$1.25; Church, Bowmanville, \$10.00.

Bro. Lediard's Co-operation Notes came too late for insertion in this issue. We learn from them that he spent three weeks in Walkerton, had an interesting meeting, well attended by the townspeople, and six confessed the Saviour.

If any one reading this note has not yet made a contribution to Foreign Missions, we ask him, as a Christian, whether he ought not to do so at once. Let him get in front of that "GO," and see if it won't drive some money out of his pocket. "How much owest thou my Lord?"

By a mistake, which would be noted by many, it was stated in the last number of this paper that the *Christian Standard* is \$2.75 per year, whereas it is only \$1.75, with an extra copy free for a club of six names, old or new. The *Standard* is better than ever; the editorial department alone is of great and increasing value.

We are taught to pray for kings and for those in authority, and that, we suppose, will include the Dominion Parliament. We would feel more like praying for that body if they would take the fifteen per cent. duty off books. If any of our readers have the ears of any of our M. P.'s wish they would use a little persuasion on them in the matter.

We are pleased to acknowledge the receipt of *Vick's Floral Guide* for 1888. It is in itself a treatise on horticulture and is adapted to the wants of all who are interested in the garden or house-plants. It describes the rarest flowers and the choicest vegetables. If you want to know any thing about the garden, see *Vick's Floral Guide*, price only 10 cents, including a certificate good for 10 cents worth of seeds. To those of our readers who are interested in flowers and vegetables, we would say send for the *Floral Guide*. James Vick, Rochester, N. Y., is an old and reliable Seedsman.

We are indebted to the *Bastrop Bee* for the following novel method practiced in Texas to raise money for the Lord. "Next Sunday each Sunday school student and any other person so desiring has been requested to bring an egg and deposit it in a basket at the Baptist Church door. The egg will be sold, and the proceeds applied to adding improvements to the Church. Don't forget to bring your egg and lay it in the basket. You are not expected to do anything—just lay the egg—down, and walk inside."

It is thought by many, not Presbyterians, that persons seeking membership in the Presbyterian Church are required to accept the Confession of Faith. It appears from an article by Prof. McLaren in the *Knox College Monthly* that such is not the case. The ministers and elders are required to accept the confession of Faith, and it is left to them to decide what shall be demanded of those desiring to enter the Church. Whatever may be the practice now, we know it was the custom some years ago, at least in some parts of Ontario, to examine candidates by the Shorter Catechism. It would seem from what Prof. McLaren says that that even was not imperative, but optional.

The Disciples of Christ have often been accused of insinuating that they are the only Christians in the world because they refuse to wear sectarian names. But the news comes from Japan that there three Presbyterian bodies united and called the united body "The First Church of Christ," and more recently with this body united the Congregationalists, and the organization is called "The United Church of Christ." What will our Presbyterian and Congregationalist friends say now? Do they rejoice over this union? They do indeed. Then, let us ask, if it is good for Presbyterians and Congregationalists to dwell together in unity in Japan, why it would not be good in Canada?

It is very hard for us poor mortals to be consistent. As an illustration, take the man who says it is unscriptural to engage a man to preach for a church by the year, but thinks it quite scriptural to engage a man to hold a protracted meeting for a week or more. What is the difference in principle between engaging a preacher for one day and engaging him for one year? And what do we find an illustration in the New Testament of the one or the other? It is very important to observe that that inspired book does not tie us to any cast iron system in such matters, and where it leaves us free no man shall bind us.

We are told that in Canada at the present time the Presbyterian ministers preach very little of the distinctive doctrine of their Church. And that may in part account for the fact that many Presbyterians indignantly repudiate the doctrines of Calvinism as taught in the Confession of Faith. Were the Presbyterian ministers literally to fulfil their ordination vow, and frequently set forth and defend old fashioned Calvinism there would be a general stampede from that Church in many parts of this country. We believe it is coming to be more and more a fact that Presbyterianism in Canada and the States is ceasing to be an exponent of peculiar doctrines, and is coming to be peculiar only in its form of church government.

This is a great world for extremes. For instance one man tells us there can not be a church without elders; and others says there are no elders in the official sense in the church. As to the first it is only necessary to point out that the New Testament recognizes the existence of churches before elders were appointed in them; as to the second it is only needful to point out that the same good book contains examples of elders being appointed in churches. And so thus simply both of these extreme and absurd positions are shown to be untenable, and the plain fact, according to the Scriptures, is that elders are to be appointed in every church so soon as suitable men are available.

What is the significance of the fact that there is talk of the union of Methodism and Presbyterianism in this country? It is that great changes have been going on in both bodies, so that now many of their respective members hardly know the difference. For example now, take away the itinerant system and the class meeting from Methodism, how would the average Methodist distinguish his church from the Presbyterian? And indeed the itinerant system is being modified in Canada, and a strong party among British Methodists are opposed to attendance upon the class meeting being regarded as an indispensable condition of church membership. Should these bodies not unite the time may come when a definition of Methodism will be equally applicable to Presbyterianism.

Those of our readers who do not take the *Standard* will see by the article from the pen of "H. M.," which we publish in another column that his hand (perhaps we should say head,) has not lost its cunning since he left Ontario. It would be a happy thing for us if all our writers were as clear headed as, "H. M."

Certain writers among the Disciples seem to have a great abhorrence of a Missionary Society. We have conversed with good brethren who had been reading after these men who seemed to think that every such society was a diabolical contrivance for extorting money from the brethren, under the pretext of a desire to spread the Gospel, whereas the true motive was to line the pockets of the Managers. In order that the readers of *EVANGELIST* may have an opportunity of judging for themselves, we give them in this issue a copy of the Constitution of the Ohio Christian Missionary Society. It will be seen that it in no wise interferes with the independence of individuals or of churches.

We are sure the readers of the *EVANGELIST* will be glad to read so clear a presentation of the state of things in the Presbyterian Church regarding the question of marriage with a deceased wife's sister, as we copy this month from the *Daily Globe*. It would seem that either the Confession itself must be changed, or the attitude of the Presbyterian Church towards the Confession must undergo a change. In either case it will be a great change for Presbyterianism. If as the *Globe* declares a majority in that church now consider the Confession wrong on the point in question, we cannot, without reflecting on the character of that majority, think that matters will remain as they are.

After writing the foregoing notes about the change in Presbyterianism, the *Presbyterian Review* of Feb. 23rd arrived. In it we found the following paragraph which is confirmatory of what we have written. Verily the day of creeds is passing away:—

In Glasgow Free Presbytery Dr. Candlish, in moving that a private conference be held to consider whether any modification of the formula of the Confession is advisable, and to consider the present formula, said the present plan is neither honorable nor safe, because by the ordination formula as it stood they appeared to the world to be expressing an amount of adherence to the Confession that they really did not mean to give to it. The present form of the Confession deprived the Church of the services of many who might be useful ministers, and imposed a certain strain on the conscience of others. Some brethren held that it was of vital importance that the Church should maintain her belief in that particular kind of Calvinism expressed in the Westminster Confession, but he did not share that opinion. The motion was carried by 35 to 11.

The following from the *Daily Globe* concerning a brother well and favorably known to many of our readers will be interesting reading to such as have not seen it before:

Mr. Andrew Yule, Warden of the County of York, is a self-made man, born in Scotland. He came with his parents to Canada when a very small boy and immediately was placed upon his own resources. Hiring with farmers during the busy season at wages that would now be laughed at, and working for his board and going to school winters, his years passed till his ambition assumed a definite form. He would have an education and teach. The system of working all summer and going to school for two or three months in winter resulted first, in learning all the mischief known in the circuit of the boys there assembled, and second, in learning reading which was of a very plain character, writing which was usually "do as you please," and "ciphering" of which the "Rule of Three" was usually looked upon as the top rung in the ladder. Discarding that state of affairs he applied himself studiously to the acquirement of learning, and an improvement in the public school teaching taking place about that time he secured the coveted prize—a teacher's certificate. (He now possesses a 1st A for life.) In his first school he was preceded by one of the foggiest of old foggy teachers, and the change wrought by his energy and zeal was little less than magical. Mr. Yule continued teaching for a few years with marked success, until he accepted the request of the late Mr. Joseph Fleury to take charge of his books, and in this he continued, with one slight interruption, until Mr. Fleury's death, when he was appointed acting executor of his large business, the business of which, in greatly increased proportions, he is now manager. Mr. Yule's perception of human nature is quick and reliable. In public affairs every matter is thoroughly weighed before he acts, and as a speaker his oratory is of a very plain character, but by well chosen words and a chain of facts or unquestionable arguments he will always carry weight with an audience. His church relations are with the Church of the Disciples, of which he is a prominent member. Mr. Fleury, at the time of his death was Reeve of Aurora and Mr. Yule was elected to fill out the term. He was again elected in 1884, since which time he has filled that office and during this time there has been a marked improvement in the village until it now wears the garb of a town, for which Mr. Yule's individual efforts are largely to be credited. As Warden the affairs of the county will be ably dealt with.

We hear of that old absurdity still popping up its head in dark places, viz: that in the New Testament an elder simply means an old man. We do not refer to it here to convince any one that it is an absurdity for we think every one open to conviction on the subject has long since been convinced. But, just as "a little nonsense now and then is relished by the wisest men," our readers may have a laugh over this old ridiculous notion. Here now let us look at it this way: An elder is simply an old man; now that is perfectly intelligible to us in these days, but it was not to the poor, ignorant creatures—Timothy and Titus, for Paul had to give them the marks of an elder. Why that ought to be simple enough,—so many years of age, hair grey, etc. But Paul does not mention such things. He specifies thus: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly, etc." (Titus 1: 5-9). It is really too silly to have full grown men maintaining such nonsense. And, moreover, it is known that in places where such teaching is advanced the old men after all do not all or always occupy the place of the elders, and further that where it is held unscriptural to choose elders, the very men so insisting quietly elect themselves, albeit they may not be yet old men. How much further could even childishness go? No wonder the apostle prayed to be delivered from unreasonable men in the same breath that he prayed to be delivered from wicked men (II. Thes. 3: 2).

We judge there are not many even among Christians who may not profit by carefully considering the following wise words from that excellent paper the *Sunday School Times*:

Few things more surely deaden the sense of moral discrimination and so disguise the dividing line between right and wrong, than a habit of measuring one wrong against another wrong, instead of simply setting right against wrong. The only safe and proper way is to regard wrong as a thing to be condemned absolutely, because it is not right. We ought never to think of one form of wrong as a thing to be relatively condemned or condoned, because it appears to be worse or better than some other form of wrong. Right can be the only true standard, because it is alone normal and stable. Every wrong can therefore properly be considered only as a deviation from right. No wrong can be properly considered as a deviation from some other wrong, because the very thought of that deviation gives to that other wrong a normal position which it does not possess, and so falsely invests it with the quality of rightness and truth. It is of little use to compare two watches or two weights or two measures when neither is known to be right, or both are known to be wrong. Yet nothing is more common than to hear persons say: "This is a small sin;" "This is not half so bad a crime as that;" "I am no worse than he;" "He is no better than I;" "If he goes to heaven, I shall;" "If I am wrong, he is,"—and the like. The pertinent question, the only question, must always be, not Is this a small sin? but Is this a sin?—not What is my degree of criminality or sinfulness? but Am I a criminal? Am I a sinner?—not How far may I go in this wrong? but I do wrong at all?—not Am I more wrong than he? but Am I wrong at all? The simple, safe, fundamental question always is, Is this right, or is it wrong?

QUERIES.

Did John the Baptist baptize in the name of the Lord Jesus?  
JAMES ROBERTSON.

Stayer.  
No. Not in the sense in which this phrase is used in the New Testament. John preached a coming Christ and called upon the people to repent. His object was that they might be brought into a state of mind favorable to an impartial investigation of his successor's claims. To be baptized in the name of Christ implies not only a knowledge of the gospel but also a complete surrender to the authority of Christ. Those baptized by John continued to acknowledge the authority of Moses and remained subject to his laws and institutions. Repentance and remission of sins was preached in his name, beginning at Jerusalem. T. L. F.

You will confer a favor on me by giving me your belief as to the Scriptural mode of accepting candidates for immersion. To-day three young ladies applied for baptism in the Baptist Church. After the meeting was called to order, one brother moved that a committee of three members be appointed to investigate as to their qualifications.  
D. MCKEHEINIE.

Georgetown.  
Baptist usage in suspending the obedience of anxious candidates upon the result of a vote of the church is as foreign to the teaching of the New Testament as the practice of infant sprinkling. One is as much a human device as the other. What church examined Lydia and pronounced her a proper subject for baptism? What church took the jailer's case or that of the Eunuch under consideration? Certainly not the Baptist Church, for it was not then in existence. We learn from the Acts of the Apostles that upon believing with all the heart that Jesus was the Christ, candidates were admitted at once to baptism. The same hour of the night—no need of delay, and there was no delay. T. L. F.

The following questions are proposed to us by a correspondent:—

1. Is it appropriate, practicable or desirable that the person attending to the Lord's table whether the preacher or one of the elders should give a short sermon, and if one of the elders that he should give a synopsis of the sermon telling the main points that he observed, and on the whole expressing his likes or dislikes?

Certainly a sermon, short or long, is not appropriate at the Lord's table. Neither is it desirable that a synopsis of the sermon should be given. Either practice will be sure to weary and annoy an audience, and so tend to put it in a frame of mind unsuited to the occasion. And, moreover, such practices are altogether unprofitable. For, as to the first, when a congregation has heard one sermon, it does not want to hear a second at the same meeting; while, as to the second, if the sermon did not produce a good impression when delivered by its author, it will only make things worse for another to review it; whereas if it was well received, no further effort needed be expended upon it. Any one who follows these practices will soon become distasteful to the people, and his remarks even when original and appropriate will not be well received.

2. Is it appropriate in giving thanks at the Lord's table to make a general prayer such as one would at family worship, merely mentioning the ordinance in the course of a prayer that takes five minutes to repeat?

It is not. "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it." To make a long, general prayer is to lay upon the brethren a burden which they will not carry, and ought not to carry, patiently. Not many, if any, will make this mistake when once their attention is called to the matter. The example of the Saviour certainly settles the question.

CHURCH NEWS.

ACRON.—Dr. Belding, of Troy, N. Y., began a meeting with this church Feb. 19th. We learn from the *Acton Free Press* that he was greeted with good audiences. Particulars will, no doubt, be furnished for April number.

TOWANANDA.—Bro. Talmage has just closed a protracted meeting of six weeks duration. The immediate results were fifty additions—two more have since been added. Some came from the Catholic, Methodist and Baptist bodies.

EVERTON.—Three young men, two of whom are heads of families, "hearing believed and were baptized." They take membership with the church in Mimosa, where I preach every Lord's day afternoon. T. L. F.

RIDGETOWN.—Our Sunday School entertainment was last evening. It was a fine success. About a hundred took a richly provided meal at Mr. Malcolm Campbell's house; every one seemed happy and encouraged. E. S.

GUELPH.—The church in Guelph for a few weeks has been enjoying the discourse of Bro. P. A. Dickson, of Australia, who has been attending College at Lexington, Ky., and come to Ontario to visit friends. The brethren speak highly of him and his preaching. It would be a good idea to "annex" him; he is a Canadian by birth.

SELKIRK.—On the 24th ult. our beloved Bro. S. Keffer, began a meeting for the church in this place, thinking he would remain over Lord's Day, but the interest soon began to increase so that the brethren resolved to retain his labors and send a substitute to fill his appointments at home on the second Lord's Day, and we feel satisfied had it been possible for him to remain another week others would have been added to the church. As an immediate result, seven obligated themselves to the Lord—four by baptism and three restored; all heads of families. J. FRY.

WIARTON.—The sisters in this church hold a weekly prayer-meeting from house to house, every Tuesday afternoon at three o'clock. The first Tuesday in every month is devoted to missions, each giving as she purposes in her heart. The S. S. children have a monthly missionary meeting. The church has lately been showing its appreciation of Sister Brown, by "surprising" her and presenting her with a handsome spring rocking-chair. Bro. Hiram Brown is in demand to hold a meeting in Welland in March.

TORONTO.—Bro. J. R. Gaff arrived in Toronto the second week in January, and began work with the church on Denison Avenue on the third Lord's Day, the 15th. We are much pleased with him and his presentation of the truth. He

is happy in the selection of his subjects; and in their discussion, he is logical, clear, forcible and kind. The more we know him the better we like him, whether in the pulpit, the prayer-meeting, the Bible Class, the Sunday School, or in the social circle visiting from house to house. In every department of Christian work he is eminently active and helpful. We believe we have been most fortunate in securing him for this work. Our audiences have been good and increasing; we hope soon to have our house filled. The prayer-meetings increase in interest and number, as many as fifty being present. Sunday School is steadily growing, average attendance is now from seventy-five to eighty. The Bible Class is well attended, and full of help and pleasure. Bro. Gaff's labor and influence has already given an impetus to all our work. We hope to have the "June Meeting" here this year, when our friends may see and know what manner of work is being accomplished among us in this city. G. J. B.

Toronto, Feb. 27th, 1888.

APPEAL.

To the Disciples of Christ in Ontario:—

The Board of Co-operation will need One Thousand Dollars to meet their obligations to the first day of June next. What proportion of this amount can you give to this gospel work in the Province? The work is increasing greatly and the good seed of the kingdom is being sown broadcast, and you want to help. There are three fields of labor now being occupied by the Board, besides the general work in the Province. Collingwood must be helped. Now is the time. Bro. Sinclair is laboring there and in the surrounding country, and his labors have been already blessed. We must help them, and help them now. Muskoka, with its scattered Disciples, calls for aid. That self-sacrificing man, Bro. Crewson, is pushing the work there in spite of many difficulties, and much success has crowned his efforts. The people are poor, and cannot help our good brother much. We must be up and doing in this field. Bro. Crewson should have a co-laborer, but the way is not open. By helping to swell the funds at the disposal of the Board, this need could next year be met. But especially in Toronto is the work of the Lord increasing. Bro. Gaff is there, and the church is delighted with him and his labors. But his support must for a time be largely provided for by the Board. Toronto is helping itself nobly, but the work is more than a local one. Every church in the Province is helped by the church in Toronto. Already its influence for good is felt, persons from almost every congregation in the Province visit it, and the sons and daughters of brethren all over Ontario are finding it a delightful church home. The audiences are growing larger and we may confidently expect a large ingathering of souls as the result of the faithful preaching of the word. Let every reader of these lines pray that he may be shown his own responsibility in this matter. Don't lay the paper aside, and forget the great need of this church, but send your offering to this work at once. If you have but one dollar to give, give it now. If you ought to give five dollars or ten dollars, send it at once. Mail your offering tomorrow to J. W. Kilgour, Guelph. If not tomorrow, then at your very earliest convenience. Bro. Kilgour will acknowledge the receipt of your offering from time to time. Think about it, pray about it, do it, and do it now. JAMES LEDIARD.

FINES AND CONVICTIONS UNDER THE SCOTT ACT.

During the three quarters ending 31st July, 1887, 31st October, 1887, and 31st January, 1888, the following convictions were recorded against and fines imposed upon offenders against the Scott Act in Ontario:—

Quarter ending	Infor- mations.	Con- victions.	Fines imposed.
31st July, 1887	908	896	\$37,825
31st Oct., 1887	1,175	339	52,890
31st Jan., 1888	1,370	822	48,945

The inference from these figures is that the measures taken for the enforcement of the Act are beginning to tell, and that in some counties illicit liquor selling is becoming much less frequent.—*Globe*.

QUARTERLY REPORT OF RIDGETOWN C. W. B. M.

The C. W. B. M. of Ridgetown was organized Sept. 1st, 1887. Its officers are: President, Mrs. Lediard; Vice-President, Mrs. Shoppard; Secretary-Treasurer, Bella Munro.

We started with a membership of sixteen, and have since added four, making a total of twenty

members. There is an initiation fee of twenty-five cents and a weekly fee of five cents. There is a meeting once in two weeks from house to house. These meetings are well attended and full of interest. Each meeting is opened with singing, reading a portion of Scripture, and prayer. Next in order is business, after which there are readings and discussions on mission work. We have been especially interested in Muskoka and Bro. Crewson's work there. This Society sent Bro. Crewson \$10.00, and a box of clothing to be distributed among the needy. The following is a statement of receipts and expenditures since organization:—

Total receipts.....	\$21 35
Sent Bro. Crewson.....	\$10 00
Apron for Mrs. C.....	30
Box for clothing.....	25
Freight on box.....	35
Dray.....	10

Total expenditure..... 11 00

Balance on hand..... 10 35  
BELLA MUNRO,  
Secy-Treas.

ONE THOUSAND DOLLARS.

Whether we shall raise this sum by the first of June, will depend largely on the elders of the churches. If they fail to manifest any interest in the work, others will copy their indifference. If they are warm in their advocacy of the work, then others will partake of their enthusiasm. Let the elders aim to be leaders in every good work, and their brethren will gladly follow their good example. Let a hearty effort be made by us all to raise this sum in one month. It can be done as well in a month as in a year, if we will each do his best, as in the sight of God. J. L.

OBITUARIES.

HARP.

At his residence near Baysville, Muskoka, on Feb. 9th, Bro. Henry Harp, aged 67 years and nine months. His end was peaceful. I saw him a few hours before he died and found him calmly waiting for the summons that would call him away. W. M. CREWSON.

FAREWELL.

At Harmony near Oshawa on 7th Feb., 1888, Bro. Abram Farewell reached the close of an exemplary Christian life, earthly toils and trials ceased, and he departed to be with Christ forevermore. His illness was of short duration—some two weeks—and borne with patience and Christian resignation. He became a Disciple of the Lord Jesus over fifty years ago, and held his "begun confidence steadfast unto the end." Brethren Abram Farewell, Dr. McGill, Marshall B. Stone, Joseph Ash, Abram Coryell, and I think John McGill and some others were the "charter members" of the Church of Disciples of Christ in Oshawa. Of these, Brethren Ash and John McGill, only remain, the others having ceased from labor and entered into rest. Bro. Farewell was a man of great strength of character, fine, well-trained intellect, and of a kind, noble, and generous nature, possessing a heart of sympathy for the tried and troubled, and an open hand to aid the needy. His Christian liberality abounded beyond any whom I have known. The individual servant in the Master's work, the Church, and the Mission field all became the recipients of his generous aid. He loved the house of the Lord, its banquet of mercy and love, and its communion of saints. The Church will miss his wise counsels, judicious aid, loving heart, and helping hand, and the community a valued and honored friend. His last days were especially full of patience, faith, and hope. The promises of the Gospel to him, were like a sweet song, whose soft cadences lulled him gently away into the arms of Jesus, to rest safely evermore. Gentle and loving hands tenderly ministered to him to the close, and a large number of prominent men, and of relatives and friends gathered to pay a last tribute of love and respect, as the "earthly house of his tabernacle" was laid away, in the cemetery, near the old home-stand, beside the partner of his life who had passed on before.

"Life's labor done, as sinks the clay,  
Light from its load, the spirit flies;  
While Heaven and earth combine to say  
How blest the righteous, when he dies."

GEO. J. BARCLAY.

Toronto, Feb. 1888.

MARRIED.

CAMPBELL.—McDIARMID—On the 1st of February, at the residence of the bride's father, Bro. Arch. McDiarmid, by E. Sheppard, Fnos. M. Campbell, of Blenheim, to Eliza McDiarmid, of Howard.



**SELECTIONS.**

**CHURCH UNION AND RELIGIOUS LIBERTY.**

Under the title of "Organic Church Union," President D. H. Wheeler, LL. D., has an article in the *Christian Advocate* that begins in this style:

American Christians received, in 1887, rather more than the usual quantum of gratuitous lecturing upon the "scandal of their divisions." The indications are that the amount of advice will be increased in 1888. Some suggestions on the subject may help some of the lectured people to endure this species of scolding with a degree of composure. The premise under all this tutoring of American Christians is that they ought all to belong to one organization. Below this is a premise that all Christians in the whole world ought to belong to one organization. A derivative from either of these premises is that all the Christians of a town should belong to one organization. Modest seekers after organic unity content themselves with saying that all Methodists should belong to one organization.

Either proposition rests upon a denial of religious liberty. My own simple conception of the matter is that it is a thing to be decided by each man's conscience whether he shall be a part of any ecclesiastical body, and which one, if any. I can discover no basis for religious liberty if this simple proposition be denied; and I am astonished at the facility with which sensible men cut away the grounds of the freedom of conscience which has cost the world so dear. It is especially annoying to be asked to believe that John Wesley had a right to form a new church, but no other Methodist has that right. I see not how the right can be limited to Peter, Luther, Wesley and Henry VIII. The right of organization to promote the main purpose of Christianity is a very simple one. Any "two or three" have, I suppose, a perfect right to form a church and invite others to join them.

This is strange reasoning. A plea for Christian union strikes at the foundation of our dear-bought Christian liberty! It is argued by Christian unionists that the State should compel the different religious bodies to unite, or is it urged that further divisions shall be prevented by authoritative legislation? Nothing of this sort is proposed. Any company of men may, in this free country, establish a new religious body at pleasure, and all are free, and must remain free, to unite with any of the existing denominations; or reject them all, as may seem wisest and best. But while this liberty must be granted, there must be liberty given to all who are so disposed to show the sin of division and strife among the professed disciples of Christ. He who dares to declare that things are not as they ought to be, but quite otherwise, does not thereby interfere with the rights of conscience or the demands of Christian liberty. It may be true that "all Christians in the whole world" ought to be so united that there would be no restrictions upon their religious fellowship and co-operation. It may be true that Christ's prayer for the oneness of believers embraces such unions, and that Paul's argument against divisions seals the condemnation of denominationalism. Whether this be true or false, those who believe it to be true have, in this free country, the right to teach what they believe and endeavor to convince all that divisions are contrary to the will of the great Head of the Church. Such teaching does not touch at a single point the question of religious liberty or the rights of conscience. If all Christians ought to be united it is because of an obligation that comes from heaven, and not from men. Those who plead for union so regard it, and so teach it. No cry of interference with our liberties, or our conscientious convictions should be raised in connection with such an issue. It is a question of right in the sight of God. As such it should be fairly considered.—H. M. in *Christian Standard*.

That these days of ours with their burden of words and deeds are irrevocable is a fact to be borne in mind as they slip from us. Like laden railroad trains, they run out in rapid succession from the station of each life. Regularly as the twilight comes, and silently as it falls, they leave us; and with a speed exceeding that of any "lightning express" they hasten away. When once they have started, we cannot put on board what comes in too late, nor take off that which on second thought we prefer should not be forwarded; for it is idle to attempt to stop or to follow them. In unbroken line they reach "the land that is very far off," where each cargo is accredited to its owner, and that which is missing has also an entry-book. Remembering how decisive is the departure of these swift and inexorable couriers, it is wise to look carefully to the freight given into their charge; for we know not what we may have to do in the future with the reckoning which precedes us. Yesterday is gone, forever gone. To-day is still here. Let us put into it that which to-morrow we shall wish to-day had borne away with it.—S. S. Times.

**FAMILY MATTERS.**

In proportion as we return thanks for our mercies we are enabled to enjoy and appreciate them.

It is difficult, La Bruyere says, to decide whether irresolution makes a man more unfortunate or contemptible, whether there is more harm in making a wrong decision or in making none at all.

If you want to "heap coals of fire" on the inner heart of one who is in a tearing passion, and is expressing it in words, just simply say nothing—do nothing; only look at him in silence, and it will shame him, for he has the consciousness of the fact that everyone who has heard him despises him.

It is dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart. If they are neglected, the difficulty and indisposition increase daily. The mind recedes, degree after degree, from the warm and hopeful zone, till at last it enters the arctic circle, and becomes fixed in relentless and eternal ice.

Every age has a distinct part to play in life; and it is because in childhood imagination and feeling are the two faculties awake that the profound impressions are made upon it which become woven into our subsequent existence. Natural childhood finds its delights in healthy, joyous, and lovely things, and gives to them associations that never leave us in the dull monotonous prose of after-years.

**PREVENTING GOOD.**

It was said of Lord Eldon that he prevented more good than he ever did. Lazy Christians prevent good. Cranky Christians prevent good. Critical Christians prevent good. Inconsistent Christians prevent good. The best way not to hinder good is to do good. Take hold and help. Do the next thing. Why stand ye here all the day idle? Dr. Pierson says that "the bulk of professing disciples practically do nothing whatever in disciplining others." Canon Wilberforce says that a Christian's duty is to admit, submit, commit and transmit. You admit the truth of Christ, you submit your will to Christ, you commit your soul to Christ, but what do you transmit to others? Begin now; do some personal work for Christ and souls. The Lord is watching to see you work. "Let every heart become a herald."—N. Y. Evangelist.

**TEMPERANCE.**

The Boston theatres are to combine and refuse checks to the men who go out between the acts to get drinks.

During the last nine months of 1887 there were 64 convictions for violation of the Scott Act in Carleton County, the fines imposed amounting to \$3,600.

Last year there were in Iowa fifty-five counties without a single occupant for their jails during the twelve months. It is in Iowa, you know, they have the prohibition law which "does not prohibit." It does seem to make a difference.

After seven years trial of the highest kind of high license, the chief distiller of Nebraska assures his brethren that high license does not lessen the consumption of liquor. He states in a letter written to guide the liquor dealers of New York in their movement to gain a high license law, that such a law is one of the grandest for the liquor traffic because of the protection it secures to the business; and if the repeal of the law were left to the dealers themselves they would almost unanimously vote against it.

The labor problem has been solved in Atlanta by Prohibition. During the twelve months of Prohibition, according to the *Constitution*, more laboring men have bought building lots, than ever before; more families rent separate houses instead of occupying separate rooms in the same house; they pay their rents and their grocery bills more promptly; and more of them ride on the street cars; more bonnets and hats are bought by their wives and daughters; more of them send their children to school, and they send them with cleaner faces and better clothing. In consequence, "they are in better spirits, have more hope, and are not inclined to strike and growl about higher wages." God bless Atlanta, the first city of its size in the world to throw off by the votes of her own citizens, the yoke of the liquor traffic.

"It is dangerous in hot weather to drink intoxicating liquors of any kind or anything that contains alcohol. There was never a better time

than during a hot spell to learn to be temperate or to wholly abstain from the cup that intoxicates. An alarming proportion of the people who are reported sunstruck are, in fact, whisky or beer struck. It is not fair to charge all these misfortunes to the sun."

So says the Cincinnati *Commercial-Gazette*, a paper that no one will accuse of fanaticism in total abstinence. While cordially approving its advice, we take leave to say that it is not merely the drinking of intoxicating liquors during the hot weather that imperils life. The sunstroke falls as a result of the liquor-drinking that was previously indulged in. We are glad to find the *Commercial-Gazette* on the side of total abstinence from beer and whisky and all intoxicating drinks.—Standard.

**CONSTITUTION.**

ARTICLE 1.—This organization shall be called the CHRISTIAN MISSIONARY SOCIETY OF THE STATE OF OHIO.

ART. 2.—The object of this Society shall be to devise ways and means for the proclamation of the original Gospel within the bounds of the State of Ohio, but it may also appropriate funds for other fields.

ART. 3.—This Society shall be composed of Annual Members, Life Members, Life Directors, of Delegates, not exceeding five, appointed annually by the Annual District Conventions, and of the members of the Boards of District Christian Conventions in the State of Ohio.

ART. 4.—Any member of the Christian Church, in good standing, shall be an Annual Member of this Society, by the annual payment of one dollar; or a Life Member, by the payment of ten dollars; or a Life Director, by the payment of twenty-five dollars.

ART. 5.—The officers shall consist of a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and fifteen Managers, who shall constitute a Board for the transaction of business, and shall hold office until a new election, all of which shall be elected annually at the regular meeting of the Society. The Corresponding Secretaries of the District Board shall be *ex-officio* members of the State Board.

ART. 6.—It shall be the duty of the Board of Managers, five of whom shall constitute a quorum, to appoint their own meetings, elect their own Chairman and Secretary, fill vacancies which may occur during the year, receive and disburse funds, appoint agents and missionaries, fix their compensation, direct them concerning their labors and present the Association, at each Annual Meeting, a report of their proceedings during the year.

ART. 7.—Seven members of the Board, together with the Treasurer, shall reside in the City of Cleveland, or vicinity.

ART. 8.—The Society shall meet annually on Tuesday before the last Lord's Day in May, at such place as may be determined at the previous meeting.

ART. 9.—It shall be the duty of the Board of Managers to solicit and receive contributions to a fund to be used for the support superannuated preachers.

ART. 10.—This Constitution may be altered or amended by a vote of two-thirds, at any regular meeting of the Society. But a previous notice of one year must be given of the proposed alteration of amendment, unless the proposal comes from the State Board, in which case it may be acted upon without delay.

When God has told you what you ought to do, he has already told you what you can.—H. S. Landon.



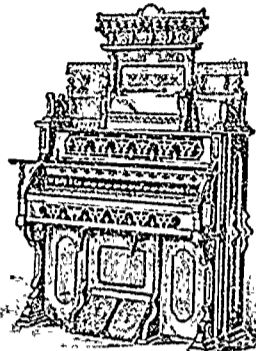
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