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

Vol. 4.

OWEN SOUND, ONTARIO, SEPTEMBER, 1889.

No. 5.

Poetry.

HERE AM I, O LORD; SEND ME.

BY J. E. RANKIN, D. D.

Are there those around my door, Whom I, thoughtless, do not see, Sick, neglected, wretched, poor, From their sin and suffering sore? Here am I, O Lord; send me.

Are there those who're far from home, Far from home, O Lord, and there, O'er the wilds who lawless roam, 'Neath the white Sierra's dome? Here am I, O Lord; send me.

Are there those who wretched hide, Sunk in sin to low degree, On some city's surging tide, Lost to love and truth and pride? Here am I, O Lord; send me.

Are there those who know thee not, On some island of the sea? In some lone, neglected spot, Stained by many a crime and blot? Here am I, O Lord; send me.

Send me where, thou knowest best, Where the greatest need may be; Where men are the most unblest, Tossed upon their sin's unrest. Here am I, O Lord; send me.

—S. S. Times.

Original.

TRINE IMMERSION.

"The Brethren baptise by trine immersion because Christ, in Matt. 28, 19, commands to baptize them in the name of the Father, and of the Son, and of the Holy Ghost, which we cannot see how to perform without doing just as commanded."

If I should tell the boy to dip my pencil into the water, and into the milk, and into the wine, he could not possibly obey the command, short of dipping the pencil three times—once into each substance. Again, if I command the boy to write his name in the book of Matthew, and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded once in each book.

"This the Brethren do not regard as three baptisms, but three actions required to complete the one (baptism), 'dipping,' spoken of by Paul in Eph. 4:5. An extract from 'The House We Live In,' by Daniel Paulman, pub. by The G. B. Brethren's Book and Tract Work, Dayton, Ohio.

The language used by our Saviour does not require such an interpretation; on the contrary, a fair exegesis of the passage is against that view. Our Saviour commanded his disciples to teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit. He does not say immersing them three times, but simply immersing them. Now, in order to immerse a person, it is not necessary to put him under the water three times; once under, and he is immersed.

But says Bro. V., "the boy could not possibly obey the command, short of dipping the pencil three times—once in each substance;" and again, "he will at once see that he must write his name three times—once in each book." Very true, but is the relation existing between the water, wine and milk, the same relation that exists between the name of the Father, and of the Son, and of the Holy Spirit? Clearly there is no relation between the water, wine and milk. They are three distinct things. He could easily dip the pencil into any one of the three, and not into the other two, and vice versa. Can we thus speak concerning the name of the Father, and of the Son, and of the Holy Spirit? Are there three Gods in the universe in the sense that there are three books, Matthew, Mark and Luke? Can we say that a man may be immersed into the name of the Father, and yet not be in the name of the Son, or of the Holy Spirit? Or that he may be in the Father and Son, while as yet he is not in the Holy Spirit? Let us see how the scriptures represent the relation existing between the Father, the Son, and the Holy Spirit.

(1). In the work of creation, the Bible represents the Father, Son, and Spirit as co-ordinate agents and authorities, as doing the same work. Gen. 1:26, "And God said let us make man in our image, after our likeness. And again, Gen. 1:3, "In the beginning God created the heaven and the earth." Note—The original word for God in these passages is Elohim in the plural number. Now, that God the Father was present

and had an agency in the work of creation is clear from Rev. 4:11, "Thou art worthy, O Lord, to receive glory and honor and power for thou hast created all things." That the Son was there and exercised his power in creation is evident from Col. 1:16, where Paul says, "For by Him (Christ) were all things created," compare also John 1:3, 14. That the Spirit also participated in the work is seen from Gen. 1:2, "And the Spirit of God moved upon the face of the waters."

(2). The scriptures represent the Father, Son, and Holy Spirit as conjointly the fountain and source of all our blessings; 2 Cor. 13:14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." Rom. 1:7, "Grace to you and peace from God our Father, and the Lord Jesus Christ." See also 1 Cor. 1:3, &c., &c.

(3). The unity of the Father, Son, and Holy Spirit in the work of redemption is not only expressed, but is beautifully illustrated in "Go ye therefore, and teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit," thus setting forth the equality and unity of their authority.

(4). Christ is frequently said to be equal with and one with the Father. John 10:30: "I and my Father are one." John 12:44: "He that believeth on me, believeth not on me, but on him that sent me;" this being the Hebrew idiom for saying, he believes not only on me, but on him that sent me. Phil. 2:6: Paul speaking of Christ says, "Who being in the form of God, thought it not robbery to be equal with God."

Now what does all this prove? It shows, first, that the relation existing between the Father, Son, and Holy Spirit is not analagous to that existing between the water, milk, and wine. And, second, that a man cannot be immersed in the name of the Father, and at the same time not be in the name of the Son, and of the Holy Spirit; or that he might be immersed in the name of the Father, and of the Son, and as yet not be in the name of the Holy Spirit, as one is led to infer by both illustrations. But the Lord Christ wished to express seems to be that one immersion brings us, at once, into relation with Father, Son, and Holy Spirit. The Son himself having said (John 14:10, 11), "Believest thou that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father and the Father in me."

Did the immediate disciples of Christ so understand it? We will examine a few passages. Peter on the day of Pentecost said (Acts 2:38), "Repent and be immersed every one of you in the name of Jesus Christ." Simply immersed, not thrice immersed. And Luke gives the account as if Peter thought when a person was immersed in the name of Jesus Christ, that the commission was being carried out, i.e. that by so doing he was immersed in the name of the Father, and of the Son, and of the Holy Spirit. The case of the eunuch is equally clear. He does not ask "What doth hinder me to be thrice immersed?" Neither does Luke tell us that Phillip thrice immersed him; it is simply immersed. And thus we might go through the Acts of Apostles, and in every instance it is not thrice immersed, simply immersed. And, from any case of immersion recorded in the scriptures, it is impossible to find a single thought that would naturally suggest trine immersion. On the contrary we find Paul in Eph. 4:5, saying, "One Lord, one faith, one immersion." What does all this mean? Just this, that trine immersion was not practiced by the Apostles of Christ, who were guided into all truth, and who were to have brought to their remembrance all things whatsoever he had said unto them. Otherwise with so many occurrences of immersion we would find some mention of this practice. We look in vain for it.

But says one, "if it did not originate with Christ or his inspired apostles, when did it originate? It is here, and over half the religious world who immerse, practise trine immersion. When did it come into the church?" I do not know the day and hour, nor do I care. Sufficient for me to know that it did not originate with Christ or his inspired apostles; and anything not as old as they are is too new to be of authority. For instance, you take a bank note to the cashier

and ask him for gold in exchange. He takes the bill, examines it, and declares it a counterfeit. That note may have been in circulation twenty years; do you demand that he shall state when that note was made? O no; he says it is counterfeit, and that settles it. It is just so with trine immersion. Did Christ or his apostles originate it? It cannot be proved they did; therefore, we cannot accept it.

In regard to its origin we may say this: The first time it is mentioned by a church teacher, it is spoken of in such a way that there is no room for doubt as to the fact that he knew it to be an innovation. I refer to Tertullian. Writing in the beginning of the third century, in his treatise, *De Corona* §3, he makes reference to this practice as follows: "When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we profess that we disown the devil and his pomp and his angels; hereupon we are thrice immersed, making a somewhat *angler* pledge that the Lord has appointed in the gospel." This is the earliest mention of this practice; however, it soon becomes for a time almost the universal practice.

It might be interesting to know how far the church had departed from apostolic practice, before the close of the third century. We have found trine immersion either near the close of the second or in the beginning of the third century. The first mention of infant baptism is found here; and, according to Neander, it arose out of the doctrine of inherent guilt cleaving to human nature on account of Adam's transgression together with the notion of a magical influence connected with the baptismal water. From this perversion of the ordinance arose the office of sponsor, or god-father. The "Apostolic Creed" was substituted for "The Good Confession." This required the office of Catechist, Exorcists, or persons who expelled evil spirits from sinners and consecrated them to God before the administration of the ordinance. In this century, too, we find the first reference to the shameful practice of divesting candidates of their clothing, this indecent practice growing out of the prevalent supposition of an inherent, sanctifying efficacy in the baptismal waters. It is here also that effusion was substituted for immersion in the case of the sick. It soon became common in the case of others, and gradually obtained recognition as a legitimate practice.

So from the time John wrote his epistles there were Gnostics and certain sects of these denied the divinity of Christ. Now may we not suppose that in order to keep persons who held these views from entering the church, it was decided to practice trine immersion; thus clearly setting forth the divinity and equality of Christ, not seeing the inconsistency of their act in that it destroyed the unity of the God-head.

Rodney, Ont. P. B.

Selections.

JUNE MEETING IN CANADA.

The June meeting of the Disciples in Canada assembled June 6-10, with the church in St. Thomas. Some of us "from the States" resolved to go over and see what a Canadian June meeting is like. We find it not exactly like June meetings on this side of the line. The Canadians have several items in their June meeting programme which are omitted from ours. Indeed, it is only lately that ours had any programme, and what we have now is somewhat of an innovation and off-hand at that. The Canadian brethren do not meet for social and spiritual reunion only. Theirs is more in the nature of a business and a missionary meeting. The mass meeting idea is not made so prominent as with us. We have brought back with us several suggestions which we desire to commend, especially to the disciples of Western New York.

1. We think the object of the Canadian June meeting worthy of our imitation. Mere annual mass-meetings, however pleasant they may be to many, hardly justify the outlay of time and expense of attending them. They should be associated with some more positive and practical purpose. We should meet in the interest of missions, of Sunday Schools, of church edification and kindred ends. We may miss the old-

time "arousement," but religion is not principally to make us feel good, but to do good. Such objects need not exclude the best features of our June meetings in the past, but add to them other and better features. The Canadians, in making their meetings more practical and purposeful, set us an example worthy of imitation.

2. We commend to our people likewise the orderly business procedure which we saw at St. Thomas. This meeting of the Canadians was conducted according to a well-matured plan.

No one seemed to speak without having something to contribute to the purpose of the meeting. There was no casting about for ways to put in the time. The work had been marked out beforehand, and the meeting proceeded to consider and discharge it with proper deliberation and dispatch. We confess to some surprise at this, having understood that the Canadian Disciples were somewhat averse to "plans" and "societies." So far from this they adopted a written constitution for their future co-operation with very little dissent and with no unseemly contention whatever. The spirit of the meeting was excellent throughout. The sober sense of the English mind, which characterizes those sturdy, conservative Canadians, sees that the work cannot go on without some settled plan and rule, and so they adopt such without much ado. We think there are some on our side of the lakes who might profit by their example. True, there are many Canadian disciples and some churches who oppose all this, as indeed there are among us. But the great majority, there as here, see that some sort of regulations are indispensable to the work of evangelization. To repudiate all plans is in the end to repudiate the work and give place to others.

3. Most heartily do we approve and commend the interest which the brethren generally take in their meetings and work. This St. Thomas meeting was by no means a ministers' meeting.

The brethren were present, certainly, in goodly number, and had their share in the proceedings; but they did not, by any means, monopolize or manage the meeting. All the officers of the meeting were from the pews, and excellent officers they proved themselves to be. And the speeches of brethren not ministers were as many and as much to the point as those of the preachers. All the brethren manifested an intelligent interest in whatever was proposed. In fact, what struck a visitor with greatest force was the honor attached by the brethren to such work. If one was elected to office or appointed to any service by the meeting, he took it as a compliment and an expression of confidence, and addressed himself to his duties in a worthy and manly way. Now, is this the case in these parts? Is the office of elder, of deacon, of clerk, of secretary, of committeeman, accounted of any honor by the average American church member? Is he not more than willing to unload all such responsibilities on the pastor? If elected to political office he accepts with alacrity, but an office in his church or in a missionary society he counts beneath or perhaps above him. "Brethren, these things ought not so to be." And they are not so in Canada, at least to any such deplorable extent as we have it in this country.

4. We commend, finally, the character of the preaching chosen by the co-operation. Bros. Moffett and McLean are able preachers on any theme, but exceptionally able on the subject of missions. And since this was to be a missionary meeting these men were invited to make the addresses of the occasion. Powerful and stirring addresses they were, which cannot fail of permanent as well as immediate results. And the hearing they had was equal to the preaching.

We must not bring this already tedious article to a close without commending the hearty and abundant hospitality of our Canadian brethren. In this they do not excel the disciples on this side, but they do not fall behind them. We were glad also to see a goodly number of our Canadian preachers. They all impressed us as excellent men worthy of the great and growing field in which they have chosen to labor. Since we cannot mention all their names, we will mention none. One exception we must make: our old friend and classmate, T. B. Knowles, pastor at St. Thomas, discharged the duties of host in a manner altogether in keeping with the occasion. —J. M. T., in *The Church Voice*.

THE Ontario Evangelist

A RELIGIOUS MONTHLY.

Terms, 50 Cents per Annum, in Advance.

T. L. FOWLER, FERRIS, N.B.R. GEO. MUNRO, ERIN, ONT. EDITORS AND PUBLISHERS.

All matters pertaining to the paper should be hereafter addressed to Geo. Munro, Erin, Ont.

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SEPTEMBER, 1889.

SPECIAL NOTICE.

All matters pertaining to the paper to be sent hereafter to Geo. Munro, Erin.

BAPTISM.

In preceding articles attention has been called to the nature and importance of Christian baptism. The Christian world it has been shown differ in their conception and appreciation of these phases of the ordinance, but not more widely than upon the action and design of this divine rite.

Not one in ten professors of Christianity, we venture to say, if asked: What is the design of baptism? would give a definite answer. Why is this? might well be asked. Why is it that the professed followers of Christ differ so widely upon the nature and importance, action and design of this feature of the Christian system?

The apostles were an unit upon this subject and so were the early Christians until by human dogmas their minds were corrupted from the simplicity that is in Christ. This confusion we well know has not arisen from a lack of perspicuity in New Testament teaching, but from the errors and intricacies of speculative theology. The only sure remedy is a return from the bondage of human creeds and confessions to the simplicity of New Testament teaching.

The design of baptism should be well understood because it is suggestive of both the subject and action. If we learn as we should and as every honest person would if freed from the trammels of false teaching, that there is now but one baptism, and that it is designed for the remission of past sins and as a pledge of pardon to the penitent believer through the blood of Jesus Christ, it would appear evident that the subject of baptism should not only be guilty of past sins but a penitent believer also. The baptism of any other kind of a subject is unauthorized by the Word of God, and is a solemn mockery. That baptism is for the remission of sins is to the unprejudiced mind evident from the following scriptures:—"He that believeth and is baptized shall be saved."—Mark 16: 16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2: 38. "Arise and be baptized and wash away thy sins calling upon the name of the Lord."—Acts 22: 16.

Baptism is not for the remission of sins because of any virtue in the act of itself, but it is "the obedience of faith," and God has ordained that by it we enter into Christ, who is able to cleanse our souls and purify our hearts. That such is the teaching of scripture is evident from the following—"Know you not that so many of us as were baptized into Jesus Christ were baptized into his death."—Rom. 6: 3. "For we are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."—Gal. 3: 26, 27.

The teaching of the Westminster Confession of Faith is in our judgement not far astray upon this feature of the subject. This is what it says—"Baptism is a Sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life," chap. 28. Sec. 1.

This is all very well when applied to a proper subject, but how does it comport with the baptism of an infant? Is it a "sign and seal of regeneration, of remission of sins, and of giving up unto God," in the case of an infant? If it is the "sign" of anything it is that the administrator is ignorant of the teaching of Scripture upon this subject and that he is in bondage to the authority of men. Baptism cannot, it is evident, be a "sign and seal of remission of sins and of giving up unto God," to an innocent and irresponsible babe. The ordinance then in such a case is an empty ceremony, but as it is done in the name of Jesus Christ, without his authority, it is a presumptuous act and an infringement upon the divine prerogative.

Baptism is designed for the remission of sins because it is designed to bring us into Christ. Baptism into Christ implies transition. It then implies activity, for the change is real and voluntary. This transition from one state or condition to another is effected by being "buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life."—Rom. 6: 4.

The design of this holy ordinance then implies not only that the proper subject is a responsible person but that he should be buried by baptism. When a few drops of water were sprinkled on you were you buried? Were you planted in the likeness of his death? Certainly not. You were only ransomed and there is no command in the Bible for that.

HELP THE YOUNG MEN.

The urgent call for preachers from so many quarters is a very encouraging sign, but when we remember that it is difficult to secure desirable men for the work the conviction forces itself upon us that the churches have not been sufficiently alive to the highest and best interests of the Cause.

Where are all our boys? How many of them have become preachers? We are ashamed to tell. Large numbers of them have found their way into other professions, many of whom would have been to-day, no doubt, able proclaimers of the gospel if they had received even a little encouragement. Whose fault is it?

We write this not to find fault with the past but to call attention to the matter for the present and future.

There are young men in all our churches who need only the proper influence—the inciting and inspiring influence which every church should create—to enlist them in the work. A church which does not stimulate its young men to make sacrifices for the cause and fill them with a desire to become champions for the truth is living below its privileges. It may be sound. It may be hawk-eyed in spying innovations even from afar, yet its condition is not to be envied, for though it has a name to live it is dead.

The Cause needs men—young men—strong and willing. We have the material. Let us call them out. Give them advice. If they are the right kind it will not be given in vain. Let us help them to pay their board bill while at College. Give them employment—remunerative employment—during their vacation, and then witness how the Lord will bless both us and the Cause.

THE WESTMINSTER CONFSSION OF FAITH.

This old document—this standard of Presbyterianism—has been receiving vigorous handling of late from various quarters. Its utterances are losing force; its authority is waning. This is a kind of scepticism in which we rejoice. We rejoice because the cause of this scepticism is the result of a growing reverence for the Word of God. It is remarkable that an enlightened and intelligent people could be bound hand and foot so long by the dogmas of fallible men.

It is high time that this relic of a proscriptive age should be considered upon its true merits and treated accordingly.

The following is from Toronto Saturday Night. It will be of interest to our readers to see what is being said upon this subject in a secular paper:—

The excitement in Presbyterian circles over the proposed revision of the Westminster Confession of Faith has a more than sectarian meaning. It seems to me to be a revolt against the assumption that a clerical council can define the orbit in which a man's mind may revolve without resulting in the damnation of his soul. The Northern Assembly of the Presbyterians of the United States are sending out questions (1) "Do you favor a revision of the Confession of Faith?" (2) "If so in what respects, and to what extent?" If I were sending out these questions I would add a third inquiry (3) "Why" and would proceed to answer them thus.

First, "I desire a revision of the Confession of Faith." Second, "In every respect and to the extent of abolishing it." Third, for the following reasons: It was composed by human and uninspired minds. It is unscriptural, and is in many respects the most inhuman, unjustifiable and horrible conception of divinity which has been evolved by any mind in any century, in the darkness of any age or by the heaviest pagans of the most blood-thirsty code. I unhesitatingly state that if it were incumbent upon me to accept the Westminster Confession of Faith in its entirety or abandon the Bible, without a moment's consideration I would accept the latter alternative. But I deny that any such alternative can be forced upon me, for I deny the Westminster Confession while adhering to what I esteem a soul-saving faith in God the Father, in his son Jesus Christ, and everlasting life through Him. No human being possessed of the slightest idea of justice or love can subscribe to the third article, viz.:

By the decree of God for the manifestation of His glory, some men and angels are predestinated to everlasting life and others foreordained to everlasting death; nor can any one who has ever known the instincts which prompt men to honor or hold them fast to justice subscribe to No. 4:

These angels and men predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished.

Also No. 5:

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto, and all to the praise of His glorious grace.

Or No. 6:

VII. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam are redeemed by Christ: are effectually called into faith in Christ by His Spirit working in due season; are justified, adopted, sanctified, and kept by His powers through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved but the elect only.

Or of all things ever written by Christian or pagan, No. 7:

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, and to the praise of His glorious justice.

Note, brethren and friends, the last line of No. 7 "to the praise of His glorious justice." If I had been born in order to be sent to hell "by the decree of God, for the manifestation of His glorious justice" for something I could not do or could not help doing, I feel justified in saying I would pound upon the sooty doors of my infernal prison and make the blackened and gloomy caverns of hell re-echo with my shrieks of: "unjust! unjust!" And it does not diminish the force of these words if they were originated by the greatest infidel who now lives. It is such doctrines as this which produce infidelity. It is such creeds as this which drive men from Christianity into the darkness and doubt of unbelief. I believe the Westminster Confession of Faith has driven many men into agnosticism than all the books of Voltaire and Paine, all the lectures of Ingersoll or the insidious attacks of such historians as Froude. I hold that these articles are nothing but blasphemy, that the conception of a God which would do such things, who would damn a man before time began and permit him to suffer through the countless cycles of eternity, is more horrible than the creed which leads mothers to throw their babies into the arms of a blazing Moloch or prompts the bloody sacrifice beneath the wheels of Juggernaut. When a mother gives up her child to the fire of sacrifice she believes she ensures its eternal salvation and assists in her own, but when a man subscribes to a creed which says that his fellow man was born to be damned and to suffer time without end, he has but intensified a million fold the pagan idea that God glories in blood, revels in death, and delights in destruction.

NOTES.

Be sure to read the article Westminster Confession of Faith. Those who read it will likely re-read it.

Bro. Brown of Warton has been very sick, but last reports informs us that he has taken a change for the better.

Bro. Henry Hoover is preaching at Williams-ville, N. Y., for the summer months. He returns to Brethany College this fall.—The Church Voice.

Contribution from Ontario to Foreign Missions since last report: Mr. and Mrs. Currie, Belwood... \$10 00

Rev. Geo. Munro, Mrs. and children, left Monday morning on a three weeks visit to the county of Kent, their native homes. Guelph Mercury.

Bro. Harris called at Everton on his return from Minto, where he held an interesting and successful meeting, and preached for us once. He has gone to Muskoka to help Bro. Crewson for a few weeks. He then returns to Bethany.

BARCLAY—The death of Prof. E. D. Barclay is a sad surprise to many. It was not generally known that he had been in failing health. Bro. Barclay was a Canadian but labored principally in the States where his labors were appreciated and where he accomplished much for the Master. We extend our heartfelt sympathy to the sorrowing friends.

Said Charles Kingsley:—"We cannot safely combat the errors of any man or system, without first giving them credit for whatever excellence they may retain."

Very True. The Apostle Paul acted upon that principle when, addressing the Jews from the castle stairs in Jerusalem, he acknowledged that they were zealous toward God.

APPOINTED PROFESSOR.—Thos. L. Fowler, M. A., of Everton, has been appointed and has accepted the chair of Hebrew and Creek Exegesis in Fairfield College, Nebraska. Mr. Fowler has served the Church of the Disciples in Everton for six years and received a most unanimous invitation to continue for the seventh year. They gave him up reluctantly, but under the circumstances they could not consistently insist upon him remaining. Guelph Mercury.

The simple reading of the Bible, accompanied with a thoughtful and careful study of the meaning of its words, without any effort to be wise above what is written, is the best possible mode of passing our thoughts in the spirit realm, and apprehending what is real there. One who does this will find his mind greatly relieved, and will be content to wait till death comes for the fuller and larger disclosure of the things unseen and eternal. He will see enough to be an ample guide to his practice.—The Independent.

And no doubt we have here the explanation of the fact that so many humble Christians who have never taken a course in the evidences of Christianity feel quite sure that the Bible is God's book. It finds them as no other book does.

CO-OPERATION NOTES.

The activity of the Manitoba brethren, judging from Bro. Lemon's letter in another column, is refreshing.

The church in Mosca desire to engage a man to labor for them in the Gospel. We have been asked to assist them in securing a suitable man. Several other churches are asking for men. This is a hopeful sign.

Owing to my anticipated departure all communications pertaining to the Co-operation should be addressed for the mean time to Hugh Black, Kockwood. Let all make a note of this.

In the receipts published in this column there may be some mistakes. The names and pledges came in so fast at the Annual meeting that a few pledges may have been marked paid which were not paid. If you notice any such mistake please notify Bro. Black.

We are glad to learn that there is a band of Disciples in East Toronto and that they feel like making an attempt to build up the Cause in that important part of the city. If I am not incorrectly informed, Bro. D. Sterling is living there. He will be of great service to them in this most commendable enterprise.

Bro. John McKinnon, Everton, Treasurer for the Co-operation is now in Brandon, Manitoba. He is expected back before the Board meeting in September. We might get along without the Cor. Sec. or even if the President were absent, but we would make poor headway without the Treasurer. However the Cor. Sec. should not complain since he has access to the file in his absence.

It has been our aim to appoint an active brother or sister in every church in the Province to canvass the brethren in the interest of Home Missions.

To assist in the matter blank forms have been prepared and sent to all the churches. If any have not received them please notify us at once. There will be a full Board meeting in Toronto about the middle of this month, and it is desirable that the churches should be canvassed and the forms returned before that time.

There are several brethren in the town of Aylmer. This is an active and growing place. Bro. Campbell, who preaches for the Dorchester church, has been preaching for them for some time. They have purchased a meeting house for about \$900. About half of this must be paid this fall. The church in Dorchester, in addition to paying Bro. Campbell's salary, has promised them aid. They will need more however. The building up of the Cause in the town of Aylmer is a wise move. They need help. Let us give them all we can.

The following has been received since the beginning of the current Co-operation year:—

Table with 2 columns: Name and Amount. Includes John Hamilton, Walkerton \$10 00; J. K. T. Toronto 10 00; J. B. Lister, Winger 1 00; R. W. Ballah, Aylmer 2 00; Mrs. Shrum, Gainsboro 1 00; Mrs. S. T. Martin, Chatham 0 35; John Henry, Oshawa, (Life Membership) 5 00; D. Ostrander, St. Thomas 5 00; I. K. Murfin, Oshawa 5 00; Miss C. Whitehead, Walkerton 20 00; Mrs. D. W. Clendenan, West Toronto Junction 20 00; G. Wells, Acton 2 50; Miss Tena McVicar, St. Thomas 5 00; C. H. Norworthy, St. Thomas (Ann. Mem.) 1 00; Miss C. Whitehead, Walkerton 1 00; D. Munro, Toronto 1 00; Miss Annie McPhedran, Nassagaweya 1 00; Miss Lizzie McPhedran 1 00; Jno. McGill, Walkerton 1 00; H. N. Hoover, Bethany 1 00; John D. Thomson, St. Thomas 1 00; Wm. Fowler, 1 00; P. T. Kilgour, Cincinnati 1 00; W. H. Swayze, Winger 2 00.

The following are the receipts for Hamilton Church:—

Table with 2 columns: Name and Amount. Includes I. K. Murfin, Oshawa \$10 00; Miss Thomson 2 00; Mr. D. W. Clendenan, West Toronto Junction 10 00; Mrs. James Smyth 1 00; Mrs. Jno. Swayze 1 00; Mrs. Wm. Angle 1 00; Mrs. J. D. McCoig, Mull 1 00; Mrs. Geo. Munro, Erin 1 00; Mary McDiarmid 1 00; Mrs. E. Campbell 5 00; R. W. McDonnell, Galt 1 00; Mrs. Morrison 2 00; A. Friend, Ridgeway 5 00; Mrs. D. McGill, Erin 1 00; Mrs. A. B. Green 2 00; Miss Olyphant, London 1 00; Mrs. Daves, Woodstock 4 00.

T. L. FOWLER, Cor. Sec.

CHURCH NEWS.

**ERIN.**—Bro. Geo. Black is preaching for the churches here during Bro. Munro's absence.

**EVERTON.**—At our regular evening meeting last Lord's Day, (Aug. 25th), 3 came forward and confessed the Saviour. T. L. FOWER.

**OWEN SOUND.**—The new Church house will be opened (N.V.), on September 29th. All are cordially invited.

**ACTON.**—Bro. Hugh Black, of Everton, has been preaching lately every alternate Lord's Day for this church. Bro. Black's services, we were not surprised to hear, are much appreciated.

**WALKERTON.**—It will be good news to many to know that Bro. E. Sheppard has engaged with the church in Walkerton. The church is not strong enough to raise sufficient salary to keep him all the time. Bro. Sheppard's services can be had for a few protracted meetings in favorable seasons of the year.

**OWEN SOUND.**—Bro. C. J. Lister is on Manitoulin Island proclaiming heaven's message and will remain there until the close of navigation. Bro. Kirk, of Bethany, who has been preaching for the church here during his vacation, has returned on account of sickness at home. Who will fill his place until Bro. Lister returns?

**ALDORO.**—Lord's Day, 25th ult., was August meeting day for the brethren in Aldoro. Bro. Geo. Munro was spending his holidays not far from that place and was pressed into service. That is what a man gets by taking holidays in the harvest time. Judging from a letter from Bro. McKillop the brethren there would not object if Bro. M. took holidays often and always in that section.

**MIMOSA.**—The church at Mimosa was never in as flourishing a condition as at the present time. Good audiences, a flourishing S. S., and a live Young People's Society. The house at times is not large enough to accommodate all who attend. About 40 have been added to the church this past year. It has been decided to enlarge the church building, remodel and veneer it with brick.

**WEST TORONTO JUNCTION.**—It was intimated in the July No. that the brethren at this point intended to engage a man to labor for them. We congratulate the Disciples at West Toronto Junction upon their choice. Bro. John Munro, B. A., who graduated with high honors last June at Toronto University, is the man. Bro. Munro has had at least two tempting offers to fill the position of Science master in high schools, but refused them to accept a position with several hundred dollars less salary per annum. Bro. M. is another specimen of our Ontario hirelings. May the Lord send us more of the same kind. T. L. F.

Children's Work.

MRS. JAMES LEDIARD, Poplar Hill, SUPT., To whom all communications for this department should be addressed.

DEAR CHILDREN.—The Editors have kindly given us space in the EVANGELIST for ourselves, and I want you all to help me make it at least as interesting as the other part of the paper. You can do this if you will send in your reports regularly, and make them as interesting as possible. If anything should occur in your Band which it would be pleasant for others to know, just write me all about it. If you find out some nice new way of working, some new way of raising money for Missions or anything likely to be helpful to others, let me hear from you and thus all will get the benefit. Everyone is interested in our work and will read the children's column with interest. Get your Secretary to prepare a report, then read it at your next meeting so that it may be approved by all the members, and if sent to me in time it will appear in the next number of the EVANGELIST.

In your first report, tell me when you organized your Band; what you are called, what and who are your officers, how often you meet, what special work you are doing, and anything else in connection with your Band.

It is very pleasant to me to be working with the dear children in Ontario. It is true I know but few of you personally, but we shall soon become acquainted if you will all write to me sometimes and tell me freely what you are doing or hoping to do.

I would like to remind you that our work is work for Jesus. Try and keep this thought always before your minds. In one of our children's meetings in Lobo, a little boy read a story about another little boy who had gone to a missionary meeting, but who had no money when the plate was passed round, he asked the person who carried it, to place it on the ground, and when that was done the little boy stepped into it and gave himself to the mission cause. There is a better way than that to do it; God says, "My son give me thine heart," and this is the best offering you can make. If you have given your heart or your love to God it will be easy to give him everything else. J. E. L.

Bands heard from since the annual meeting:—Toronto, Lobo, Warton, Kilsyth. I hope to hear from others shortly.

The Band in Lobo are preparing the Missionary Concert Exercise "Open Doors." Its music and its recitations are excellent and easily learnt. Can be had of Fillmore Bros., 185 Race Street, Cincinnati. It is nicely printed on pink paper. Price 60c. per dozen.

The Warton Band has been in existence over two years. The first year they raised nearly \$24.00 and devoted it to foreign missions. They are still going on in the same good work and we hope to hear from them again soon.

We are awaiting reports from Guelph, St. Thomas, Wainfleet, Walkerton and Ridgetown. Write soon, that you may encourage those who have not yet organized.

MANITOBA CHRISTIAN CONVENTION.

This convention was held at Brandon, July 25, 1889, at the residence of Sister Mitchell. On motion, E. J. Darroch was placed in the chair and G. A. Campbell chosen Secretary, pro tem. After a complete organization was effected it was decided to adjourn to meet at Portage la Prairie, August 9, 1889. We will therefore give the proceedings of the meetings as though they were one, much of which will be copied from the minutes of the Brandon session.

The official board appointed was as follows: President—A. H. Finch, Portage la Prairie. Secretary—T. H. Lemon, Minnedosa. Treasurer—A. P. Campbell, Portage la Prairie. An Executive Committee was also appointed, viz:—

- E. J. Darroch, Minnedosa.
- Daniel Seaton, Brandon.
- William Finch, Brandon.
- Henry Kirkwood, Portage la Prairie.
- N. Campbell, Portage la Prairie.

This committee was instructed to co operate with the board in raising finance and planning the work.

A general discussion then took place as to the best plans for work. On motion, the convention decided to hold annual meetings subject to the call of the President. Reports from all fields were now called for. Bro. Darroch reported Minnedosa; Bro. Seaton, Brandon. "On motion, the convention voiced their satisfaction with the work done by Bro. Lemon and asked that he be retained in the Province if possible."

The question then arose—will the sisters of Ontario be willing to support the work and have part in Brandon and part in some other point. Question referred to Bro. Darroch. It was then proposed that the board make a general canvass of the Province for Disciples, and an effort made to interest them in evangelizing this field. On motion, the board was instructed to write each Disciple, and Bro. Lemon to go to Winnipeg and visit all Disciples there.

The question of retaining the writer in the province for the coming year now came up for final settlement. We believe Minnedosa to be well churched, having as high as seven services at times, and 250 church-going people, and unless something can be done to stir the interest the year's work would be unsatisfactory both to brethren and minister. In view of this we expressed an unwillingness to accept a call for Minnedosa alone. At this point Bro. Finch kindly offered to assist in a meeting and see if we could break down the middle wall of partition.

Motion was then carried that the writer be asked to stay at a salary of \$750.00, and that a week be given for the arrangements to be completed between him and the executive committee.

Secretary was instructed to publish the proceedings of this meeting in the various religious papers.

Pres., A. H. FINCH, Portage la Prairie. Sec., F. H. LEMON, Minnedosa.

These meetings were well attended considering the circumstances, and will result in much good. All seemed to be deeply interested in the work and have subscribed liberally. Bro. G. A. Campbell has established his reputation as a rustler. His field which consisted in June of two families, neither of which are wealthy, sends up a subscription of \$250.00. The hospitality of Sisters Mitchell, Campbell, Finch and others will be remembered. Yours in Christ, F. H. LEMON.

MUSKOKA MISSION MATTERS.

At Huntsville we have had a grand Temperance Convention and Campmeeting, lasting from the 16th to the 30th July, where hundreds of people from all parts of this province were daily congregated in a beautiful grove with all suitable accommodation, listening to excellent addresses, splendid music, timely advice to the young and urgent appeals to the dissolute to enter upon a higher and better life. We had prayer-meetings, gospel meetings and soul-stirring songs in the day time, with lectures,

etc., in the evening, while many a leisure hour was spent in loating, fishing, shooting, picnicking and otherwise enjoying the beauties and capitalities of Muskoka's woods, hills and lakes. Many of the speakers and singers and visitors were from Toronto and vicinity, and we and they have enjoyed ourselves immensely.

Bro. and Sister Broadbent, of Brunel, had their house burned on the morning of the 15th July, with their household stuff, all of their bedding and nearly all of their clothing. We gathered up men the same morning who went to work cutting and drawing logs, and before nightfall we had the body of a house up, and they were afterwards assisted to put on the roof, &c.

I have been able to do more than usual lately, especially on the Lord's day. I trust the gathering of the harvest may not end with the end of my labors.

We have had four additions by primitive obedience late, one at Bayville and three at Brunel, all heads of families. Aeneas is still asking for labor in that neighborhood. Our Sunday School at Huntsville is looking up, and the church house is being advanced a stage, while in Brunel where they enjoy more of my time than in any other place they are steadily advancing.

People are very busy in haying and harvesting just now, and crops are promising. Let us thank God and take courage, we shall reap temporally and spiritually if we faint not. W. M. C.

Huntsville, Aug. 5th, 1889. P. S.—There is a prospect of our receiving help in this field ere long.

FIRST ANNUAL REPORT OF THE SUNDAY SCHOOLS OF THE CHRISTIAN CHURCH OF CANADA.

DEAR BROTHERS AND SISTERS.—We, your Committee on Sunday Schools, appointed a year ago for the purpose of getting statistics, and information in general, relative to our Sunday Schools, beg to make report. We regret very much indeed; that we are not able to present a fuller report of the Bible Schools of the Dominion than we are on this occasion. At the 1st of January of the present year, blank forms were sent out to every Church in the Dominion of Canada mentioned in the year book, and to as many other addresses as we could procure in Ontario. There are about 60 churches mentioned in the year book. There are 8 in New Brunswick and 7 in Prince Edward Island, in all about 75 churches. There are a number of churches not mentioned separately in the year book, and blank forms for Reports were sent to every place where we could suppose there was a Sunday School existing.

In some cases several reports have been sent to the same church.

We regret very much to have to state that we have Reports from only 18 Sunday Schools in Ontario, one in Manitoba, and one in the Maritime Provinces. Two churches also in Ontario report that they had no Sunday School.

The following is a summary of the reports received:

There are on the rolls of the 20 Sunday Schools reporting, 1305 pupils, of these about 45% are males, and 55% females, the average number of scholars to a Sunday School being 65. The total average attendance is 943, making an average of about 47 scholars in each Sunday School.

The proportion of lady teachers, to gentlemen teachers, is about the same as the proportion of boys and girls in the Sunday School. The total number of scholars who have been added to the churches in these schools during the year is 88, which is an average of about five from every Sunday School. The largest number added from any one school was 20, and there are only three schools reported, that have not supplied one or more members to the Church with which they are connected. It is needless for us to say, that the Sunday School should be the training school for the Church, a prosperous Sunday School will make a prosperous Church. Boys and girls well taught in the Sunday School will sooner or later almost certainly become members of the congregation, and the better they are taught and the more they are taught, the better and more intelligent members of the Church they become. It seems to us that a Church without a Sunday School, is in anything but a hopeful condition.

The next question in the report asks: "How many members of the church attend Sunday School?" We find 379 in the 20 Schools reported, or about 19 to each Sunday School.

The Sunday School should be a training school for all young people, for those that are not members of the church, that they may be taught the way of salvation, and to those who have become members of the body of Christ.

The Sunday School is the place where they can greatly improve in the knowledge of scripture.

If it is well kept up it will become the natural feeder of the church.

In another column the question is asked: "What are the hindrances to the progress and success of the Sunday School?" and one of the

chief causes in these reports is, "Few church members attend," or "Lack of interest in church members."

One report says "Pure indifference of church members."

This is not as it ought to be. While the average of 19 is very fair indeed, still in some the numbers are extremely low.

In one church the number on the roll is 39, the average attendance 25, the number of members that attend 22, this is very good indeed, looking at it from this angle of vision, but there is another angle of vision at which to look at this, and that is the lack of those who are not members.

It does not look as if they went out into the highways and the byways and compelled any to come in. There is no doubt but that the Sunday School mentioned is doing a great deal of good in instructing the church members, but we believe they have a more extended mission than that. They should be gathering into that school those who are not members, and teaching them the way of the Lord more perfectly, that the membership and influence of the church might be increased.

The next three questions deal with finances. 1st: "How much is contributed for home support?" 2nd: "How much for home missions?" and the third: "How much for foreign missions?"

We find the total amount contributed for all purposes by those 20 schools is \$830.68 during the year 1888, an average of \$41.53 per school, of this \$663.09 is for home support which is \$33.15 per school. \$71.03 was contributed for home missions, which is \$3.55 per school, but only four schools out of the 20 contributed anything, so that made an average to the four of \$7.75. For foreign missions, \$96.56 was contributed by 11 schools about \$8.79 each.

The question of finances is always an important one. It is important that every one be trained to give of their means as the Lord has prospered them, and the earlier that education is begun, the better, "as the twig is bent, so the tree is inclined." It is wonderful what the children will do for missions if the matter is simply suggested to them.

Concluded in next.

OBITUARIES.

**PARKINSON.**—On the 29th of June, at their homestead in Bramosa, Sister Hannah Parkinson, aged 72 years, relict of our late brother Joseph Parkinson, passed quietly away from a world of pain and sorrow to the enjoyment of a life of bliss and purity beyond the river. Our sister was one of the very few remaining pioneers of the cause of Christ in Wellington County. She had a strong and living faith in Christ, which she manifested by yielding herself in submission to his will. Five daughters and three sons survive her, to whom is extended, the sympathy of a Christian community. God grant that they and we may be ready as she was to go home at the call of the Master. Guelph, Aug., 1889. J. S. KILGOUR.

**MUNROE.**—Died at his residence, in the Township of Irook, Aug. 6th, 1889, John B. Munroe, aged 60 years. Our brother was for many years confined to his bed and was a great sufferer, yet through all he maintained not only his faith and patience, but a large measure of cheerfulness. I held a service in his house a year ago and in company with the brethren of the church in Moss we gathered round the Table of the Lord and remembered Him—our sick brother rejoicing in this service. He sang his favorite songs of praise to us and told of the Lord's goodness to himself in a way that will long be remembered by all there. He suffered much in the last few weeks, but his faith and hope were bright to the end. He "sleeps in Jesus." The writer spoke to a large audience of sympathizing friends. He was buried in Alvinstone. J. LEDIARD, Poplar Hill.

**SINCLAIR.**—Died July 29, 1889, at Fort William, aged 24, Duncan Sinclair, eldest son of Archibald Sinclair, of Lobo. Our brother was a young man of fine Christian character and much promise. Intelligent, thoughtful, pure, would describe his life. He was a painstaking teacher in one of our public schools. But his life of promise was brought to a close very early. An affection of the heart had been steadily growing on him for some time. He left home for the benefit of his health, but in a few days the end came. Though far from home he was not alone; his aunt, Miss M. A. Sinclair, was with him and all that loving hands and a sympathetic heart could do was done for him in his last hours; and better than all he had the comfort of the Saviour's presence and died in faith and hope. His remains were brought here for interment and a large concourse of friends, amongst whom were a number of fellow students and scholars, gathered around the open grave and thus we laid him away to await the resurrection of the just. J. LEDIARD.

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Forty-ninth session begins September 30th, 1889. For catalogues, circulars, &c., address—PROF. F. M. DOWLING, Sec. Faculty, or S. M. COOPER, Agent, Bethany, W. Va.

LEADING IN PRAYER.

There is no public duty from which the majority of young people shrink more tremblingly than that of leading in prayer. The very sacredness of the exercise makes it difficult. It is not, perhaps, that we are usually overwhelmed with thoughts of reverence when about to approach the throne of grace, for such thoughts should fill our hearts equally when we follow the leading of others, as when we lead ourselves. But there is a feeling that every misplaced word is noted by our companions, and that the fear of not being able to continue often greatly confuses the mind.

A fundamental condition to enable one to overcome this distressing timidity is familiarity with the throne of grace in our individual Christian life. We must learn to know God our Saviour as our dearest personal friend, and to regard prayer as simply gathering about the Father's feet to make known our child wants. Very closely allied with this there must be an accurate familiarity with the Father's promises, and with the descriptions of his holy and gracious character found in his Word. We should diligently memorize such verses as give fullest expression to the individual desires of our own hearts. We suggest this rule—when in your daily reading of the Bible you meet with a verse which expresses the longing desires of your heart, stop at once and carefully memorize it. Be sure that you have it word for word, for if you have it half memorized the effort to use it in public prayer will confuse rather than assist. Next use such verses very frequently in your closet prayers, accustoming yourself to pray aloud.

But it is sometimes said that it is one thing to offer your own desires in the closet; and a very different thing to present the wants of others in the prayer-meeting. Right here is where the failure often springs up. Many aim to present the wants of others in the meeting rather than our own wants. But, the truest prayer, that which gathers the thoughts of all who may be present into one channel and leads them most closely to the throne, is that in which the leader voices the deep-felt wants of his own soul. The prayer which does not spring from his own deep sense of want is an abomination in the eyes of Him who searches the heart. It also fails to draw forth and express the devotion and desires of others who are seeking to follow in the sacred exercise. There are, of course, petitions which belong to the closet alone. We should study the fitness of things in our public prayers. We should enter into the great burden of desire resting upon the assembled company. But let us shut out all thought of our companions as mere auditors, remembering that they are fellow supplicants, pleading for mercy, and that it is when we most truly present the wants of our own hearts that we most perfectly voice their devotions and desires.—*The Young Christian.*

WEST TORONTO JUNCTION.

We have made a start, not on August 4, as was announced in your last issue but on last Sunday, Aug. 11. Arrangements were made several times for starting the meetings, but several times the meetings had to be postponed. At last at a meeting of the members held on Monday, Aug. 5, plans were brought to completion and the committee appointed at once wrote to Bro. John Munro, offering him a salary of \$500 per year to come and labor at this point. The offer was accepted and Bro. M. is now with us. No effort was made to make the Sunday meeting a large one and scarcely any one was present beyond the families of the members, the number being about forty. Bro. Gaff addressed the morning meeting and Bro. Munro delivered his initiatory in the evening. We are, of course, meeting in a hall and doubtless will do so for some time, but still we are all very hopeful and believe that much can be done here. The town is made up of active, pushing business people and railroad employees, and when once that kind of people get to work on the right side they are a mighty power.

Our members come principally from Toronto, and though not wholly so, we are in the main an off-shoot from the Denison Avenue church. Our organization should be a very strong plea for our brethren throughout the province to place the Toronto church soundly on its feet. Surely much may be expected of the manhood of a church which in its infancy begins to establish missions like ours. The cause in Ontario is losing ground every day through the inefficiency of the Toronto church. Reader, no matter what part of Ontario you come from you cannot spend many days on King St. without meeting someone whom you know. Don't you see the need of a strong church to gather in the young

and warm up the lukewarm brethren who drift here from all parts? How many souls have been lost to Christ in Toronto God only knows. The Toronto brethren are straining every nerve and it is safe to say that no body of disciples in Ontario ever before gave as much for the cause as they have given and they consider themselves the better for having given it. They are fighting for their home church; the brother who helps them from the outside is fighting for his home church, too. "Cast thy bread upon the waters"—you know the rest.

It may be interesting to state that our West Toronto Junction people have resolved not to resort to socials, bazaars, or anything else of the kind to raise money. Everything which comes into the treasury must be a free-will offering. We ask the prayers of our brothers and sisters throughout the province.

Anyone desiring information about the town or church is requested to write to any member of the following committee:—Dr. G. Clendenan, R. J. Leigh, A. McMillan and D. W. Clendenan. Aug. 13, 1889. ALEX. McMILLAN.

YOUR PRAYER-MEETING.

W. H. WILLIAMS.

Try this:—Announce next Lord's Day, "Prayer-meeting next Wednesday evening, subject 'Robbing God,' Mal. 3rd. Bro. Jones and Sister Smith in charge. I sincerely hope that no one will neglect or refuse to do whatever he is requested to do."

The aforesaid brother and sister will probably call on you for advice and suggestions. Briefly tell them what you want, outline a programme including the careful reading of the lesson, at least. Three prayers and a short talk by the pastor and some competent person, with an abundance of lively songs, two stanzas at a time after the first song.

Set a table on the platform at which seat your leader in full view of everybody. See that they are provided with Bibles, hymn-books, a written programme and start promptly on time. If they are not different from our people they will have made preparation! They know who will pray, read and speak and just when to call for each one. The programme shows also the number of the hymn to open with and to follow every exercise and everything is followed by a song, two stanzas. These leaders are changed every week and they will get people to take part that the pastor cannot reach. *Quit on time!* The interest may seem to be at its greatest height, but I close. Certainly! Don't let the interest flag, you will find that this course does two things that are desirable, it lifts from the over-burdened pastor an unnecessary load and gives a spicy variety to the meeting through the management of new hands, it also enlists in the too much neglected prayer-meeting a number of new workers. My! but they will surprise you at some of the songs and scriptures they select, and you may wonder on what principle the selection was made. Never fear, its all right! It is edifying to see a brother hitherto unaccustomed to take part in prayer-meeting, on hand in time with a handful of paper slips quietly passing around through the assembled congregation *actually asking others to help*, to take part, by reading a passage of scripture, etc. You see he has been consulting with the sister and through the week they have been making a programme and a lot of things have necessarily been considered, and he's getting used to work a little. The leaders are better acquainted with each other and with others with whom they have come in contact, and the religio-social influence is good.

Special exercises can be introduced—songs, solos, duets, etc., select readings, essays, according to tastes, abilities and materials at disposal and your prayer-meeting will be greatly improved.

BEHAVIOR WHEN AT CHURCH.

If on next Lord's day, when your congregation comes to the observance of the Lord's Supper, the officer who presides at the table should take the loaf, and in imitation of the example of the Savior, should say, "Let us give thanks," but during the expression of thanksgiving should remain seated in his chair instead of arising, his position would excite surprise and disapproval. It would be voted by general consent unbecoming for such an occasion. Yet would it be one want more unseemly than for the presiding official to arise and the whole congregation remain seated? He is only their leader. He voices the thanks in which all are expected to join. The posture that is appropriate for him is appropriate also for them, and *vice versa*. Now I have never seen this, either of the above

named inappropriate, but I have seen two-thirds of the congregation in their seats while the other third, scattered here and there, had the reverence to rise to their feet. If any of the congregation should arise so should all. There should be uniformity. It makes a bad impression, in a part of worship, where all are expected to conform. The lazy member should heed this. *Christian Evangelist*

There is one sure way of attaining at least mortal happiness, it is this: A sincere desire and unremitting activity for the happiness of others. *ES.*

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as well as the torch, though not so brightly. —H. MULLER.

Our will must be conformed to God's will—not only in a "general way," as Francis DeSales says, but "in every circumstance and detail." This binds us as Christians to go where God directs, to do everything God commands, and to suffer whatever he may see fit to lay upon us in the way of affliction. "Commit thy way unto him." The glory will be revealed hereafter. *Christian Advocate.*

It is very easy to lower our standard of reverence for anything. We have only to speak of it habitually in a light way. There is nothing like it to take the life out of the most precious texts of Scripture. We may repent of such sin with bitter weeping; but those words can never be to us again what they were before. We may have cut down a bridge we may some day vainly long to cross. —*Central Baptist.*

LOVE OF MOTHER.—What is more beautiful than to see a son or daughter show, under all circumstances, devoted affection for mother? The child who does this, foregoing pleasure for the sake of attending to a mother's care, or ministering to her feebleness, or attending her on her journeys, and suffering no earthly duty to take precedence of her sacred rights, and estimating mother "the holiest thing alive," gives testimony to the genuine kindness of a heart, that the world has not engrossed, that has survived the temptations of an alluring companionship and if it has not entered it already, is not far from the Kingdom of God.



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NEW BOOKS.

- 1.—Report of the Missionary Conference, London, 1888. 2 vols., \$1.50.
  - 2.—Yale Lectures on the Sunday School. By H. C. Trumbull, \$1.50.
  - 3.—The Gospel according to St. Paul. By J. Oswald Dykes, D. D., \$2.00.
  - 4.—Landmarks of New Testament Morality. By George Mathieson, D. D., \$2.00.
  - 5.—Gospel Sermons. By James McCosh, D. D., \$1.50.
  - 6.—The Training of the Twelve. By A. B. Bruce, D. D., 4th edition revised, \$2.50.
  - 7.—Jesus Christ, the Divine man. By J. P. Vallings, M. A., \$1.00.
  - 8.—Abraham; or The Obedience of Faith. By F. B. Meyer, B. A., 50 cents.
  - 9.—Sure of Success. By J. Thain Davidson, D. D., \$1.25.
  - 10.—The Tercentenary of the Spanish Armada, 1588-1888. By Rev. J. Little, M. A., 75c.
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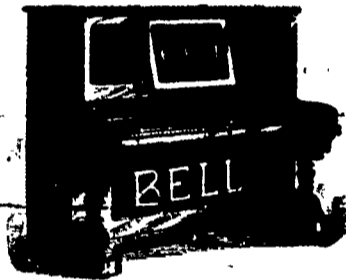
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