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Vol. 3.

ERIN AND EVERTON, ONTARIO, AUGUST, 1888,

No. 4

Poetry.

WHAT CAN I DO TO-DAY?

What can I do to day? Not praise to win, or glory to attain; Not gold, or ease, or power, or love to gain. Or pleasure gay; But to impart Joy to some stricken heart, To send a heaven-born ray Of hope, some sad, despairing Soul to cheer-To lift some weighing doubt, Make truth more clear, Dispet some dwarting fear, To lull some pain, Bring to the fold again, Some lamb astray: To brighten life for some one, v and here, This let me do to-day.

—A. R. W., from the Altruist.

Selections.

CHURCHES OF THE CITY.

NO. 98-CHURCH OF CHRIST.

HISTORY OF THE DISCIPLES, OR CHRISTIANS, WHO AIM TO REPRISTINATE THE CHURCH-ALL ABOUT THEIR WORK IN TORONTO.

The Church of Christ on Denison Avenue. near Queen, is a congregation of a large body of people known in the religious world as "Disciples. of Christ" or "Christians," As the Disciples are misunderstood in some localities, the following statement is made for the sake of information. They are most numerous in the States and Canada, where they number over 600,000 communicants, with over 3,000 congregations aid over 4,000 ordained ministers. There are many congregations in Scotland, England, Ireland and Australia. In the States they support more than forty colleges, with several universities and numerous Bible schools for the education and training of young men for the ministry. They have some of the ablest religious journals of the day, notably the Christian Standard, of Cincin-

The Disciples are an active missionary people, supporting through their Foreign Board mission aries in China, India, Japan, Turkey, Denmark and Jamaica, with several evangelists in England.

THE DISTINCTIVE AIM OF THE DISCIPLES is to advocate the unity of the Church on the basis of the Scriptures alone. The origin of their movement was a protest against strife and divisions among Christians and their consequent inefficiency in evangelizing the world. They have consistently and successfully maintained the position that "the Bible alone is the religion of Protestants.2 They maintain that the Scriptures are an all-sufficient rule of faith and practice to the exclusion of all human standards of faith as tests of orthodoxy. But they hold that the Old Testament was of authority among Jews under the Old Covenant, and "is essential to a proper understanding of the New, and contains valuable lessons in righteousness which are precious under all dispensations," and that the New Testament is of authority among Christians. This position "allows nothing to be received into the faith and worship of the church or to be made a term of communion among Christians that is not as old as the New Testament."

It goes back of all entanglements of tradition and opinion, and "takes up things as the apostles gave them and left them." It seeks a restoration of the church in its faith, its ordinances and its eginning. On this position as to faith and fellowship, they say: "Where the Scriptures speak we speak, and where they are silent we are silent."

The Disciples recognize the fact that there are people of God in all denominations, and rejoice in the spread of truth and in the good accomplished by them, and seek to co operate with all Christians as far as they can in extending the reign of Christ.

But they insist, as do the Scriptures, that divisions and schisms in the Body of Christ are a hindrance to the evangelization of the world: that unity and peace are essential to the realiza lough, W. B. Malcolm, J. R. Gaff, as elders, and mere difference of uniform?—Cartyle.

until unity is restored the work of the church

IN EVANGELIZING THE WORLD.

The things that divide are human standards and denominationalisms; the things in hich all can agree are the Scriptures and what they command. On this Bible position the Disciples agree with all evangelical Christians in maintaining the Divinity and the exalted character and office of Jesus Christ. The Bible makes the church and not sects, a divine institution. It asks obedience to Christ, and not to church authority. It may require the giving up of love of party and prejudice, but it will not require the loss of conscience to seek a Chr. tian union in Christ alone.

BAPTISM MUST BE BY IMMERSION.

This is the position of the Disciples on the matter of church unity and its rule of faith. With regard to baptism they hold that this was tl a Apostolic Catholic baptism as all evangelical people concede. It is recognized now as catholic, while sprinkling is not, and it can be accepted by all without yielding of conscience by any. The Disciples hold the Lord's Supper, not as a sacrament, but as a memorial celebration of the Lord's death on every Lord's Day. The Bible name of Disciple or Christian—and not a denominational name—is to be worn by all believers:

Another article of their creed states :- "It may be possible to unite men in the faith and love of Jesus, the Christ, so as to have one common brotherhood in all the earth inspired by a common faith, and hope and love; but it is not possible to establish a catholic brotherhood on any creed of man's devising." Bible things should be called by Bible names. It has been well said, "when an individual is unable to express his religious sentiments without using unscriptural expressions it is prima facie evidence that his views are not in the Bible.'

" If Christ were installed again in all His divine authority in the church from which He has been jargely excluded by the teaching of men it would soon be healed of all division and cleansed of all tradition.'

THEIR FORM OF GOVERNMENT.

The government of the church among Disciples is congregational, being under the care of presbytery or eldership chosen and set apart for this work. But for the purpose of evangelization and mission work at home and abroad conventions and organizations through which he churches co-operate.

The Church of Christ, on Denison Avenue, as organized with eleven members in February, 1882, by Elder James Kilgour, of Guelph. It et at first in Occident Hall on Suridays, while the prayer-meeting met from house to house. It struggled for several years under the usual discouragements incident to mission work under peculiar hindrances. It depended at first largely upon members within itself for ministrations and edification and with help somewhat irregularly given by preachers as they could be obtained. In February, 1886, with a membership of forty sixthe congregation moved to the present church house on Denison Avenue where it became better known and its influence more widely extended.

In June, 1887, James Lédiard, the evangelist in the employ of the Ontario co operation, began preaching for the congregation. His services were very valuable in unifying and strengthening the church. In December, 1887, J. R. Gaff, A. M., of Philadelphia, Pa., was called from the pastorate of the Fourth Christian Church of that city to become its minister and began work in i ne church was re-organized ir its official Board and its methods of work enlarged. The membership of the church, which was then 98, has increased to-139. A deep and growing interest is felt in the congregation, and persons are being regularly added. The church

UNDER THE OVERSIGHT OF AN ELDERSHIP,

of which the minister is president. The official Board meets once a month, and the work of the congregation is divided among committees. The Board consists at present of James Menzies, G. J. Barglay, Wm. Forrester, Dr. James McCul-

tion of the church in the divine conception, and W. J. Forrester, Thos. Harris, Reuben Butchart, Jas. Stewart and C. C. Pomeroy, deacons

The song service of the congregation is led by a choir and precentor, and the worship is maintained in simplicity. In raising money for home service and missions the injunction of the Apostle is followed in weekly contributions, and giving is counted a religious service.

The prayer meeting is held on Wednesday evening at 8 o'clock and is well attended. A meeting for Bible study and enquiry is held every Thursday evening at 89 Church street. There is an interesting Sunday-school in connection with the church, the care of which is under the official Board of the church together with the officers and teachers of the school. The increasing interests of the congregation demand a new and more favorably situated house of worship, and the congregation is now at work in that direction, and it is hoped will soon attain its desire.—Toronto Telegram.

SENSATIONALISM, WHAT IS IT?

Sensationalism is a good, comfortable, convenient word, especially for purposes of condemnation, provided that no definition of its meaning by either given or attempted. In fact, it is as convenient, as elastic and as unknowable as the Jesuits' "proximate power" over which Pascal makes such delicious, but to the victims, such excoriating fun. If left undefined it is as handy a brick-bat as any preacher could desire for the purpose of throwing at the head of a more popular "brother" whom the common people may seem to hear with some measure of enthusiasm. . But let every one beware of "condescending on particulars." Red-nosed Bardolph's wellkitown exposition of "accommodate" is alone canal to the occasion-" Accommodated; that that is when a man is, as they say, accommodated; or when a man is—being—whereby—he may be thought to be accommodated, which is an excellent thing." Exactly! And so sensationalism as applied to preaching. The dictionaries tell us that it has a very intimate connection The staid, authoritative arbiters with "feeling," of taste more than hint that it is next door neighbor to folly.

A rising young Scottish preacher with the good honest, combative name of MacNeill, who is at present carrying "Auld Reekie" by storm and threatening to become a Dr. Chalmers and they have district, State or provincial and general | Charles Spurgeon rolled into one, lately took it upon him to champion both the word and the thing, and that in the following fashion. He had for his text the story of the rich young ruler, and apropos of the incident remarked that:-

and apropos of the incident remarked that:—
"The Gospel at the time of which the text spoke was the sensation of the hour. Nobody from top to bottom of society could be indifferent to it. To-day it was otherwise. When the pulpit lost its power, the Gospel was as salt without its savor. It was then a dull, unprofitable thing, and was just about to be numbered among the things which were. The fact was that they the things which were. The fact was that they had taken the sensation out of the Gospel nowa-days. Sensation rightly used was a grand thing, without which they could not live. In that sense, the Gospel ought to be the sensation of the hour, and the liveliest meeting they could possibly attend ought to be, not the theatre, or possibly attend ought to oc, not the theatre, or the music hall, for they were as dull as duch water, but the church. The Gospel is the beginning was a fresh, breezy, sensational thing, and that was what made it. Take the old absoluteness out of its tone and utterance and it was not worth preaching." was not worth preaching."

Is this not pretty near the size of the thing? Oace grant the truth of the Gospel story and the logical conclusion must be that it will cause a pretty big sensation. If it does not the reason is evident. The unbeliever's actual salutation after his eloque a preach have been somewhat brusque, but it was neither unnatural nor unfounded :-- "You don't believe all that any more than I do. Why, man alive, if I believed all you have been saying I could not sleep in my bed, I could not think of any thing else. I could not speak about anything else. It would haunt me in my dreams. I else. It would haunt me in my dreams. I would button-hole every person I met to tell him about it. I'd go to the ends of the earth to repeat the facts and to tell the story. No! you don't believe it, no more do I!"—The Globe.

Why should we misknow one another, fight

FAITH AND FANATICISM.

Faith listens to God's voice, and follows where Scripture leads it by the hand.

Fanaticism has mwa d light and mysterious voices and new revelations, and scorns the sober ways, the good old paths of the written record.

Faith compares scripture with scripture, and with docile patience gathers from its sundry places the entire mind of the Spirit. Fanaticism, when it deigns to consult the Word at all, is proud and precipitate, and pouncing on the text which serves its turn, has no tolerance for any other which would restrict or expand its mean-

Faith has a creed of many articles, and the decalogue has ten commands. Fanaticism resolves morality into a solitary virture, and its orthodoxy is summed up in'a single tenet! Such a fanatic, had he heard on temple-roof a whisper in his ear, 'Cast thyself down hence,' would scarcely have hesitated to ascertain whether the voice came from a good spirit or a demon; or had he paused for a moment, and then been reminded of the promise, "For he shall give his angels charge concerning thee," he would have felt it a crime to hesitate. But he that believeth will not make such haste; and after hearing both the suggestion and the scripture proof, that great Believer to whom it was addressed held up to the proposal the torch of truth, and declared it presumptous and heaven provoking.

Reader, try the spirits. Error is often plausible, and the most ensuaring errors are those which have an obvious resemblance to truth. Even though the outside coating is not brass but real gold, the leaden coin is none the less a counterfeit; and like the devil's temptation, wrapt up in a scripture saying. Many false doctrines come now a days with a sacred or a spiritual glamor round them, quoting texts and uttering Bible phrases. But the question is not, Who has got a text on his side? but, Who has got the Bible?—not, who can produce certain sentences torn from their connection and reft from the purpose which their connection gives them? but, looking at scripture in its integrity—having regard to its general drift, as well as to the bearing of these special passages—who is it that makes the fairest appeal to the statute book of heaven?—Dr. Fames Hamilton.

CHILD-SUFFERING.

DID YOU EVER THINK OF 11?

A child enjoys himself more heartily, when he does enjoy himself, than an older person does. That everybody admits. A child suffers at heart more keenly, when he does suffer at heart, than does an older person. That is not recognized by everybody. A child's power of enjoyment is made a proverb. A child's power of mental suffering is hardly thought of by the world generally. Now and then the deliberate suicide of a child because of some little disappointment to which an adult would hardly have given a second thought, startles the community, and is spoken of as a very remarkable occurrence. Yet, as a matter of fact, and as a matter of course, a child's intenser sensitiveness gives it the same added power of suffering as of enjoyment; and the little ones about us have a harder time of it in the days of their childhood than we know anything about-save as we remember our childhood, and retain more or less of its freshness in our maturer years. We say that we "take things more philosophically as we grow older;" which is only another way of saying that we grow tougher-hearted. But even if this be the co. with ourselves, let us remember that the little ones who lack our measure of philosophy deserve, therefore, a larger share of our sympathy. good to have the lightheartedness of a child. It is hard to have the heart-racking sorrows of a child. Children deserve our love, and they need our pity. Moreover, because children are so sensitive, they demand considerateness of treatment from us all. It is a cruel thing to disregard a child's feelings. It is a perilous thing also; for children are the charge, as well as the example, of the followers of Jesus. "Whosoever shall cause one of these little ones that believe on me to stumble," says Jesus, "it were better for him if a great mill-stone was hanged about his neck, and he were cast into the sea."—Sunday School Times.

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AUGUST, 1868.

TORONTO.

The work being done it. 'oronto is such that every Disciple in the Province should desire to

It is a pity we confess, yes it is a shame that it is necessary at this late day to be compelled to say that we are only commencing the work in the city of Toronto.

The splendid opportunities afforded by that growing city for fifty years were allowed to pass unimproved; they were wasted, yes worse than wasted; but the past cannnot be recalled. The opportunities of the present should concern us now. Let us see to it that they are improved.

We have reasons to believe that the cause can be established there yet. There are many sinners who can be reached by a faithful and constant proclamation of the gospel. They are being reached. The good we.k is going on there now and sinners, through the instrumentality of the little church on Denison Ave. are being converted and added to the family of the saved. In the second place it should not be forgotten that Toronto is a great city-one of the great cities not only of Canada but of America-and that among the large-number of men and women who find homes each year within her limitssome to take advantage of her Institutions, and some to engage in and some to retire from busi ness-there are not a few Disciples.

Our third reason for believing that it is possible to build up the work there is this:-Many of the Disciples, who during the past years have found homes in the different denominations of that city have not been sectarianized, but in the spirit of the Master have been working and watching, waiting and praying for the dawn of a brighter day. Through the influence of many of whom we know, some of whom are sons of noble sires, we believe that the religious society in which they move must be more or less leavened with the distinctive principles of our plea. That being the case and we believe it is, the deprivation which our brethren suffered in having no church after the New Testament order in which to worship was not an unmixed evil. Although the cause has been greatly injured in that city yet we see there is ground for

We are all anxious, without doubt, to see as soon as possible one church at least after the primitive order established and self-supporting in our chief city. We believe if it could be seen the great advantage an active, strong church in Toronto would be to the cause throughout the Province, that the brethren generally would be interested and willing to contribute liberally to carry on the work.

It is only a short-time-a little over a yearsince the Co-operation undertook the work there, and a very little money so far has been spent; yet the results are such that the most sanguine are not in the least disappointed. We would that the brethren should know that our effort in Toronto is no longer an experiment. The church which but a short time ago consisted of not Baptists deceive you, and have nothing to but a few Disciples (they were tried and true) meeting in a hall has grown in numbers and in strength, and is now able to pay not only rent for the use of a commodious meeting house in a prominent part of the city, but to pay also a third, at least, of a preacher's salary. It should be remembered that rent and running expenses in a city like Toronto are very high, and that the brethren there, the most of whom are poor, are practising the grace of liberality. According to the growth of the church during the past year it will not be long until it will become self- one of our purposes is to induce our brethren to Church and all its aims .- Globe.

supporting and a tower of strength to the cause in the Province. Now is the time to help, believing that God will continue to bless our efforts.

UNION MEETINGS.

A brother in St. Thomas has sent us an in teresting account of a series of Union Meetings recently held in that city. We think our readers will be glad to have a reading of the letter which we give below :--

You are probably aware that Messrs. Hunter & Crossley, the so-called union, but really Methodist eval-gelists, closed a series of successful meetings here a short time ago. When they first came they strove to get every church in the city to join with them and assist in the meetings, and all the churches save the English Church and the Disciples did so. These two bodies both de-cided that as the evangelists preached doctrines which they could not endorse, they could not, as churches, unite with them in their meetings. They expressed themselves, however, willing, as individuals, to do whatever they conscientiously could.

The meetings were on and many were "gloriousl onverted." But just at the close of the meetings a diffi culty arose. A man and two women decided to become Christians, and as their conclusions were drawn from the Bible they wished to be immersed. One of them held something of the belief in apostolic succession and wished to be baptized by one who had himself been immerself They desired withal to join the Methodist Church and the pastor of the St. George Street congregation, who is not the man to lose his grip on promising members because they desire to go into the water, yielded to then demand. But then the question arose, "Who should officiate?" The Baptist minister declined to do so. The nominal union had not bound Baptist and Pedobaptist so closely together that the former should not consider such a request "an insult." There was only one other baptistery in town besides that in the Baptist house,—that one, situated in the Disciples' house, was freely placed at the disposal of the Methodists. Thus it happened that the meeting most typical of unity, the grandest meeting of the series, was held in the house of a congregation which, in spite of all charges of inconsistency, had boildy which, in spite of an enarges of inconsistency, had bondy discarded mere nominal union, while it as boldly preached the unity of the Spirit. And meeting was unique in another respect; the Methodist pastor read the baptismal service of his church, omitting the part which refers to sprinkling, while Bro. Best immersed the candidates on THE CONFESSION OF THEIR FAITH.

Indeed affairs religious have been pretty hot around here lately, and ministers' tongues have waxed even furious against one another. I think our little church is decidedly the better for being entirely outside of all the tty squabbling.'

The above will remind our readers of what they have observed, or heard of, frequently. Those so called union meetings, so far as our observation goes, invariably turn out as that on in St. Thomas did. We wonder that people will continue to unite in them. More than all we won, der that Baptist preachers and Baptist churches will unite in them and agree, as they must, for the time to withhold what they believe to be important truth. What but strife and alienation can result from such a course? We venture to say that the Disciples who refused to join in the union meetings are more respected in St. Thomas to-day than are the Baptists. The public respect those who maintain their principles. We believe the Baptist minister in St. Thomas is an able man, but we do not think he can show himself to be consistent in refusing to baptize those three persons. Verily it is, surely, easier to get into heaven than into a Baptist church, for a man according to Baptist teaching is saved before he is baptized,-the Baptists change the Saviour's order, and say, "He that believeth and is saved shall be baptized." The Baptist people, let us say, while claiming to be a liberal, charitable people, are really very narrow and exclusive. Their position on the communion question proves our assertion; for they will treat the Pedobaptists as Christians in every respect but in the respect that they positively will not break bread with them. And why not? Because they are not Christians? No: but because they are not Baptists. How much further could sectarianism go? We do not wish to stir up in our brethren feelings of bitterness against the Baptist people, but we do believe it to be our duty to warn isolated Disciples against casting in their lot with a denomination so utterly inconsistent with themselves and with the Word of God. Moreover, we know whereof we speak when we say, that Baptists, when it suited their purpose, have been wondrously friendly towards the Disciples, and when it suited it their purpose, have been wondrously hateful towards them. Take heed, brethren; let do with so-called union meetings.

A GREAT COMPLIMENT.

"Hough! there's nothing but beggary and church news in that paper." So said an individual upon being asked if he took the ONTARIO compliments we have yet received. It is one of contribute liberally of their means to the spread of the gospel, and another is to gather and circulate news about the churches. We have been doing as well as possible under the circumstances; we are glad to know that our efforts are so successful as to call forth such a remark as the above. Yes, we take the remark quoted as a compliment, though it ignores our selections of general reading of a religious character, and the many excellent original articles furnished us by brethren and sisters, yea, though it makes nothing of the numerous—ahem !—able—ahem ! -and timely-ah!-editorials which we have written and presented to our subscribers from time to time.

But, craving the pardon of our critic, we beg to say that urging people-Christian people-to give as God hath prospered them for the Lord's work is not "beggary," nor begging, nor anything unpleasant or offensive. It is duty-it is following in the footsteps of Paul the Apostleit is a part of the Lord's work-and no small part either. No appeal has been made, shall be made, in this paper for any personal, selfish object, but we shall continue, if the Lord will, to notify our brethren of the needs of the Lord's work and the Lord's servants and urge our readers to help—yea, to the utmost of their ability. And what we seek to persuade others to do, we hold ourselves likewise bound to perform. Every Christian should give all he possibly can for the spread of the gospel, that is the sum of the matter, it it be understood that he is to give it cheerfully; and it is for himself to determine before God whether or not he is giving what he ought to give. It should never be, "Is this as well as some other one is doing?" or, "Is this as much as will please man?" but "Is this as much as will please God?" This is the standard we should all try to work up to, and we should not be offended if we are urged to do so.

NOTES.

Bro. Hertzog's N. Y. Items too late for this

Do not fail to read the article on The Fesuit Bill taken from The Presbyterian Review. One feels like exclaiming, "Can these things be?"

We ask brethren in all parts of the Province to send us items of Church News. An interesting collection will be found in this number. Our paper is evidently growing in favor among our brethren.

Words of commendation for the ONTARIO EVANGELIST from Prof. Albert Smith Dabney are much appreciated. Prof. Dabney is spending his vacation endeavoring to resuscitate the church at Algonae, Michigan.

From the vacation number of the Bethany Collegian we learn that Bro. S. M. Cooper, the financial agent of BETHANY COLLEGE, has succeeded in raising, during the past year, an endowment of \$50,000.00 for the college.

We have received the Annual Catalogue of Bethany College. W. H. Woolery, L.L. D., President, and Frank M. Dowling, A. M., Secretary. The coming session begins Sept. 24th. For catalogue and further information address Prof. F. M. Dowling, Bethany, W. Va.

It is a pleasure to call attention to that grand paper, the Sunday School Times. We know of several who became subscribers through our recommendation, and they are delighted with the paper. It is, perhaps, the best journal of the kind on earth. Send for a sample copy to John D. Wattles, 1,031 Walnut Street, Philadelphia. The regular price is \$2.00; to new subscribers, \$1.00 per year.

We would again remind those who are in arrears that it takes money to publish a paper, and that we depend upon fifty cents from each subscriber (unless he is too poor) to pay the printer. As this is the season of the year when remittances are smallest, it would be a nice thing if all who are in arrears, and those also whose time has recently expired, would kindly remember us.

One of the good signs of the times is the fact that for nearly two years, while their synagogue was building, the Temple Israel congregation of St. Louis worshipped in the First Christian Church of that city. In returning thanks for their hospitality, Rabbi Sonneschein characterized it as one of those precious links in the golden chain EVANGELIST. We take that as one of the greatest of mutual recognition which, under the fostering arms of American civilization, reconciles the the best indications that we are accomplishing disciples of Moses to the disciples of Jesus. two of our purposes in publishing a paper. For He closed by invoking God's blessing on the

We find the following in the Presbyterian Review's report of the Jeneral Assembly's work at Halifax:--

"There were two subjects which occasioned prolonged discussion in the Assembly. One was the remit on the Marriage question. The great majority of the Assembly were unwilling to tamper with that grand old historic locument, the Westminster Confession of Faith, and therefore wisely decided to send down to presbyteries the question of modifying the terms of subscription in harmony with the decision not to exercise discipline in cases of marriage with a deceased wife's sister or niece."

It would appear that the great majority, while unwilling to tamper with the Confession of Paith, were quite willing to tamper with the terms of subscription to it. We fail to see the essential distinction between the two processes. The latter is but another way of doing the former.

It is in the air that Presbyterians and Methodists are likely to unite in Home Mission operations in Canada. Is this so? Is it desirable? Is it possible? Do the present workers in the field know of its coming and do they work towards this blissful consummation? If they they work towards this Dissill consummation? If they do, they act strangely. I can name more than one church built on union principles deeded to the Methodist Conference, and the door shut against Presbyterians who helped to build them. Has action like this the approval of the Conference leaders?

The above paragraph is from a correspondent of the Preshyterian Review. We know of several instances in which the Methodists refused to allow Disciples to hold services in churches built on union principles but deeded to the Methodist Conference, and that too when the Disciples had helped to build the houses. But we were not aware that they treated Presbyterians in like manner. Such unrighteousness is Satan's work and not Christ's, and we pity those who are the devil's agents in it.

"Honest Clergymen" is the subject of an editorial in the New York Observer, in which it

It is not unreasonable that the world should demand scrup-ulous honesty in those who are ordained to teach morals and religion. Religion, as represented by the church, dethrones itself when it permits any laxity of theory or practice in regard to the conduct of its ministers.

True; but when it goes on to accuse of dis-honesty those who have outgrown and cease to believe the man-made creed to which they subscribed when taking their ordination vows, we say it does not follow. We venture to assert, that the number of Presbyterian elergymen in the United States who believe every sentence of the Westminster Confession of Faith, is very small. And yet we should be sorry to assert that the number of such is identical with the number of honest clergymen in the Presbyterian ranks. We admit that to be a preacher in a church whose creed can be no longer accepted, is to occupy a false position and to be continually tempted to intellectual dishonesty. But we refuse to believe that the dishonesty in every such case exists.

Morover, we think that there is no one cause of "Clerical Dishonesty" to day that compares with the attempt to bind the faith and conscience of a minister to the articles of an antiquated human creed, which both he and the church to which he belongs have long since outgrown. George Darsie in Apostolic Guide.

Will Bro. Darsie explain upon what grounds he says it does not follow that those who cease to believe the man-made creed to which they subscribed when taking their ordination yows are dishonest? We think the New York Observer is correct. Every minister who ceases to believe the creed to which he subscribed should say so and take the consequences.

The fourth volume of Alden's Manifold Cyclopedia contains 122 illustrations, and extends from Baptism to Bilberry-637 pages, large type, handsome cloth binding, for 50 cents, or in elegant half Morroco binding for 65 cents! Is not that truly bringing knowledge within reach of the millions?

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Contributions from Ontario to Foreign Missions since last report :--

S.	S.,	Coldstream	-1	50	
	41	Acton			
	"	Bowmanville	7	60	
	46	Reading	11	40	
	"	Stayner			
	"	Walkerton			
		Milton			
		Denison Ave., Toronto			

Up to July 18th \$14,124.46 had been received from the Sunday Schools who observed Children's Day; that was 50 per cent, more than a year ago.

CHURCH NEWS.

ERIN VILLAGE .- The Woman's Mission Band of this church has recently bought and presented to the church a beautiful communion set.

ERIN CENTRE.-A Mission Band was organized by the sisters of this church recently in Hillsburg. Fifteen names were enrolled as members at the first meeting. Many more are

WELLAND,-The Wainfleet and Gainsboro brethren united with the Welland church to hold a "big meeting" on Lord's Day, July 22nd-Bro. Hiram Brown was the chief speaker. Three services were held during the day; the audiences were large and attentive.

ALDEOROUGH .- Bro. E. Sheppard was with the brethren in Aldborough on July 1, and took the confession of, and baptized three persons. From our acquaintance with the candidates, we infer that there was great rejoicing in the Aldborough church on that day; and there were those whose hearts were made glad who do not now live in Aldborough.

SELKIRK.—We have to report as an immediate result of our June Meeting which continued over two Lord's Days two immersions. Since then another has manifested a willingness to walk with us, whom the writer "Buried in Baptism" yesterday after our hour of worship. All heads of families and in the prime of life. It is impossible to predict what good may be effected from such a beginning when they with their talents (children) shall be gathered into the Master's vineyard. July 16th, '88.

BRANDON, MAN .-- Am now on my way to preach a short while in a settlement a few miles N. W. of here, where we have a few members. Have had four additions by baptism in Portage La Prairie lately at our regular services. One was an aged lady in her 78th year, another baptized with her was a girly eleven-the two extremes-one drawing near the other shors, the other starting on life's voyage with all its glorious possibilities in store. The other two were a young man and a young woman in early prime. May the good Lord keep them all. Our Union S. S. picniced in Bro. Sisson's grove last Tuesday, had a good time. A. H. FINCH. July, 10th, '88.

BEAMSVILLE.—Will you kindly allow me space in your valuable paper to report a meeting held at this place by the Disciples of Christ. Bro. Campbell who has been laboring for the church here for nearly two years did the speaking. The meeting lasted for eight days, Bro. Campbell preaching three discourses on the Lord's Day the first of July. The immediate result of the meeting was nine by obedience as set forth in the Gospe, and three reclaimed. Three have have since obeyed the Divine command and been buried with their Lord in baptism, making fifteen additions in all. The Clurch here is one of the strongest amongst the Brotherhood in the Dominion and since Bro. Campbell has been here he has strengthened it still more both been here he has strengthened it still more oom in numbers and spiritually. He has decided to labor for the brethren at Dorchester. The brethren here are sorry to part with him, but trust and pray that he will return and labor for them in the near future. May God in His great marry shower His richest blessings upon Bro. mercy shower His richest blessings upon Bro. Campbell and his family is the prayer of all the brethren Trusting that I have not taken up too much space in this report, I remain your brother in Christ.

I. KONILE.

July 17th, '88.

[You have not taken up too much space, brother; we should like to have many more such reports.—Editors.]

MUSKOKA MATTERS.

Bro. Percival Baker, student from Bible College, Lexington, Ky., is spending his vacation in this field. He has studied the Bible well, and his teaching is appreciated by those who love that good old Book. He commenced work

Bro. John B. Lister, of Wiarton, is also laboring here. g here. Sent out by the O. C. W. B. M. He a good worker, and not easily discouraged. is a good worker, and not easily discouraged. He began work on the 8th July with the brethren in Macauley, near Bracebridge, who had been much neglected.

We have been moving around somewhat, one We have been moving around somewhat, one here and another there, while the busy season of hay-making lasted, and have in turn visited Macauley, Baysville, Ridout, Dorset and Brunel.

J. B. L. is again in Macauley doing a good work, has assisted them in organizing, and is "holding forth the word of life" in that region.

P. B is commencing a series of meetings in Brunel to be assisted by J. B. L. shortly.

I have made a strike in Huntsville, where we are making arrangements to build a house of worship immediately.

are making arrangements to build a house of worship immediately.

Huntsville is a growing place—nearly thinty houses, including central school buildings have been creeted there this year. It is centrally situated, having steamboat communication northwest, northeast and southwest and the G. T. R. running north and south. I intend to make it my headquarters ere long.

W. M CREWSON. Baysville, July 24th, '88.

A CALL TO DUTY.

DEAR BRETHREN, -- Two months have passed way since the annual meeting. Circular letters have been sent out to all the churches, asking that pledges would be sent for whatever amount each church felt able to promise; up to this date but very few responses have come to hand. We don't wish to assume that you have no interest in the advancement of our Redeemer's kingdom, no desire to do your part in carrying out the commission, but we don't know what to think about it; the Board has no money except what is sent from the churches, and without money, or pledges for money, or even knowing that you are in sympathy with missionary work, how can we be expected to continue the work now on

At a meeting of the executive-committee of the Board, held on July 19th, we expected a large number of churches would have responded to the circular sent, but were disappointed; and under the circumstances, with but a small amount remaining in the treasury, and few pledges in, we were reluctantly compelled to notify the general evangelist (Bro. Lediard) that at present we were not in a position to centinue his services beyond the term of engagement, August 1st.

Now, brethren, this is the question, Are you willing and will you do what you are able to sustain the cause in our Province? or will you allow all missionary efforts to die for want of support? Have you faith in the gospel? Do you rely on God's promises? Then strengthen you rely on God's promises? Then strengthen your brethren by doing your duty as God has prospered you.—just contribute what you are able, no matter how small the amount. God will only hold us responsible for doing what we can. The Board has faith; many times that faith is tried. Shall the work, which is very encouraging, in Denison Avenue, Toronto, Muskoka, Collingwood, Manitoulin, Portage la Prairie and other points be sustained, and new points assisted? Send money to John McKinnon, Everton, and pledges or any equal encouragement to T. L. Fowler, Everton. We will keep you informed on our work regularly. on our work regularly.

HUGH BLACK.

OWEN SOUND AS A MISSION POINT.

I am heartily in sympathy with the present movement amongst us to build up churches in the cities and towns of Ontario. It is apostolic and consequently wise.

Foremost amongst rapidly growing places stands Owen Sound. It is beautiful for situation and on a great highway of travel. Its population is increasing very rapidly, and during this year not less than 600 men will be employed on its new elevator and a large lake boat about to be constructed there for the C. P. R. R. Company. Its educational establishments are large and successful. Its Collegiate Institute stands to the front, and has passed more pupils successfully this year than any Collegiate Institute in Ontario. The Northern Business College, of which Bro. C. A. Fleming is the principal, is equal to, if not superior, in point of attendance to any business college in the Province. All these are reasons why Owen Sound should be, it possible, liberally helped at an early day.

As to the church there, it is doing its best now to let its light shine. They have commenced by taking steps to build a suitable house of worship. They have secured a fine building lot in the best part of the town, and are about to build a new house of worship. I had the privilege of seeing the plan. It will be a pattern of neatness and convenience. At present they are meeting in the Northern Business College, having sold the old meeting house. They are making great sacrifices to do this, and I trust it will enter into the hearts of the brethren to help them if they should ask help.

Their meetings on the Lord's Day are growing in numbers and interest, being more largely attended than for many years; and as in Toronto so also here, students who are from home for educational purposes find a good church home amongst the brethren in this place.

Bro. C. I. Lister dwells in their midst and labors amongst them regularly. I am sure much could be done in this rising town. Now is the opportunity

I write thus that we may not lose sight of so

JAMES LEDIARD. promising a field,

ONTARIO CHRISTIAN WOMAN'S BOARD OF MISSIONS,

IMPORTANT STATEMENT FROM THE CORRES-PONDING SECRETARY

DEAR SISTERS, -- I have no Coubt but that many of you who were at the June meeting at Hillsburg went honte strengthened in faith, and with a full purpose to consecrate yourselves more to the service of God. Therefore, I trust many of you had organized yourselves for missionary work. By so doing you will out only bless others but will be blessed yourselves. Those of you who have already organized are, I trust, pressing forward as you were doing in the past year. We feel thankful for the work that was done in the past year; I trust you see the benefit of bringing our forces together. Having our littles, put into one common treasury, we will be enabled to undertake and accomplish much for the Master. This we want to do, for the time of probation is short and we will have to give an account of our stewardship. Among the many good things our dear Sister Burgess said at the convention was this, "Keep your forces together, get your sisters interested in the work before you, they will not only help you with their means, but with their prayers and their sympathy." By this principle our American sisters have done the great work-which you are all familiar with. Now, dear sisters, can we not have a common interest in the work before us. We have Muskoka, Toronto and Collingwood to think of We know there are many other needful fields, but we cannot do everything at once. We take but we cannot do everything at once. We take up these three points on these grounds: Muskeha, because there are many hungering and thirsting for the glad tidings, and our dear Bro. Crewson is not able to tell it to them all, hence he asks for more men. I expect Bro. J. B. Lister is now at work there, as he kindly consented to go. We have taken up the work in Toronto because we want to make it self-sustaining as soon as nossible and we believe thet when the church as possible, and we believe that when the church in Toronto is on that ground it will be able to do store to evangelize Ontario than any other church in the Province. *Collingwood* has a good house of worship and a noble band of Christians who are struggling to keep house, but will not be able if not helped.

Are you aware that within the past twelve

Are you aware that within the past twelve months three of our churches have been closed on account of weakness and lack of support? Whether is it better to take up new work, and lose all that has been done in those places, or give strength to those who have already expended their funds and have become almost disheartened in the struggle? Now you know the impulse of new life. Let us hope Collingwood will be heartly supported until they can help themselves, and then we will count on them to help others. I will leave you to judge whether these be sufficient reasons for taking up the work at these three points or not. We would like to take up a great deal more work if you could assure us that we could support it. We have made an estimate of what was done last year, and we go by that. We must move cautiously, but despatch our work with *alacrity*. I trust you will remit promptly to the treasurer, Miss Jennie Fleming, Kilsyrii, as the work in Muskoka must receive our earliest attention while the weather is favorable. Let all the Auxiliaries know that we need their help, and that at once, so that we can meet our obliga-

MRS. E. McClurg, July 13, '88.

tions. .

CO-OPERATION NOTES.

It is with a feeling of regret that I sit down to pen my last "Notes" as Evangelist of the Cooperation. The reason will be found in the following resolution unanimously adopted at a meeting of the Executive Committee of the new

Resolved, "That in view of the financial state of the Board, and the obligation to support Toronto, Muskoka and Collingwood, the executive do not feel justified at this time in employing an though they would wish to do so, in harmony with the expression of opinion at the annual meeting, and that the corresponding secretary be instructed to inform Bro. Lediard

of this decision." Consequently my duties as Evangelist will close with the last Lord's Day in July. My two years of travel and intercourse with the brethren have been very pleasant, and I trust in a measure profitable to all with whom I have come in contact. In closing I need only speak of my visits and work since the annual meeting, as I have made brief reports in nearly every issue of the ONTARIO EVANGELIST.

From the annual meeting I went to Wiarton and held a meeting over three Lord's days, with

eight additions. Since then I have preached in cigit additions. Since then I have preached in Kilsyth, Ridgetown, Mosa, Rodaley, Bismarck, Eagle and Aurora. During the year just closed I have held incetings of varying lengths with the caurelies in Cape Rich, Garafrava, Ganisboro', Walkerton, Lobo, Mirto, Kilsyth and Wratton, resulting in fifty-live additions, and, I trust, in doing good to the churches themselves. This and his work in Toroptic by the filled the results and his work in Toroptic by the filled the results. and my work in Toronto has tilled the year to the full, and now the year and its record is of the past. May the Great Head of the church pardon all else. For the future, may His rehest blessing be on us all, leading us in all wisdom and loyalty to love, to greater efforts and more blessed results. blessed results.

A word to the churches and brethren throughout the Province as to my own intentions for the future. I shall continue in the evangelistic field for the present, having meetings to hold which I promised some months ago. Besides this I have August and September fully engaged. Churches desiring my help in protracted meetings will please address me as usual at Ridgetown, Ont. I will in all probability resume pastoral work with the new year. I take this means of informing the brethren of my present intentions in answer to enquires to numerous to reply to by letter to reply to by letter.

JAMES LEDIARD.

THE SEPTEMBER COLLECTION FOR FOREIGN MISSIONS.

The time for this collection is not far distant. The churches ought to be thinking about it and preparing to do their duty. An earnest and enthusiastic effort on the part of the preachers and elders would secure a very generous contribution for this cause.

We started out to raise \$100,000 this year. If this sum and something more were raised, it would give a mighty impetus to all our missionary undertakings. We are able to do this, and we ought-to do it.

we ought-to do it.

The Society has more missionaries in the field than a year ago. More are under appointment, and will start as soon as the necessary 'mds are in hand. More still are called for. If we could mercase the force in the field tentold, we would not begin to supply the demand. The work is most encouraging everywhere. The outlook is exceedingly bright and full of promise. The Lord is calling upon us to go up and possess the land. Will we often his command? He has given us the men and the means. Will we employ the men and consecrate the means employ the men and consecrate the means committed to us in trust for this purpose?

A. McLean, Cor. Sec., P. O. Box 750.

LOBO MISSION BAND.

RESOLUTIONS PASSED BY THE LOBO AUX. TO THE O. C. W. B. M.

I.

Whereas, after a long trial of suffering our Heavenly Father has released from the bonds of the flesh the immortal spin, of our beloved sister, Sarah C. Zavitz, who was our first president and performed the duties of that offic diligence, (a year before her death she tendered her resignation, but this Society with one voice urged her to keep her position in the hope that she might recuperate, but sad to say she never

did), therefore, Resolved, That while we lament the loss of a devout member of the church and a faithful associate in this Society, we extend to her husband, children and relatives our Christian sympathy, and spread these resolutions upon our records as a simple but sincere tribute to the memory of one who 'hath done what she could,' and that a copy be sent to the Ontario Evangelist and Christian Standard for publication.

Done by order of the Society. M. A. Sinceret Lizzie Gray, Mrs. E. McClukg, Committee.

July 13th, 1888.

II.

Whereas, our Heavenly Father in his infinite wisdom has seen fit to call our beloved sister, Nancy Mitchell, away from the toils and sorrows Nancy Mitchell, away from the toils and sorrows of earth to mingle with the spirits of the just made perfect. Notwithstanding she was never able to attend our meetings, we had no warmer friend nor more willing helper in all our mission work. Her place will be hard to fill, still we would bow in humble submission to the will of Him who "doeth all things well," therefore, Resolved, That we deeply deplore ner loss as a faithful, earnest Christian, whose aim in hig was to serve and honor her Divine Redeemer, and that we offer our heartfelt sympathy to the

family of the deceased, and commend them to the God whom she loved and served so faithfully, and that these resolutions be spread upon our records, and that a copy be sent to the Orthon Evanoelist and Christian Standard for publication cation.

Done by order of the Society.

M. A. SINCLAIR, Lizzie Gray, Mrs. E. McClurg, Committee. July 13th, 1888.

MARRIED.

- GRAY- On the 4th of July, at Ridgetown, by Elder E. Sheppard, James Lay to Mary Jane Gray, both of the Township of Aldborough.

PLAYING FOR KEEPS.

Marbles are such innocent-looking things that it seems hardly probable that mischief could follow after them, but it does. How? Because boys play for "keeps," and that is gambling. What is gambling? It is getting something for nothing, and that is contrary to the law of God. "But just keeps! That's such a little thing; it isn't like money,"

No; but if you begin with a desire to get your marbles without paying for them in money or its equivalent, you will soon create a desire to get your money without earning it.

Just think a minute, boys! Do you suppose that the man who committed murder the other day in a fit of ill-temper was never angry before? If he had learned to control his temper when a boy, he would never have done the act that will probably result in his being hanged. Do you imagine that if that poor wretch who went staggering along the street vesterday between two policeman had controlled his appetite for liquor, when he first discovered that he was growing fond of the evil thing, he would have lost friends, position, and money? Do you think that if the young man who stole from his employers, and ran away to avoid Leing arrested, had refused to touch a cent of money he did not earn, the officers of the law would be looking for

Every evil has small beginnings-dangerously small sometimes, because it takes the closest watching to discover them, and constant care to overcome them. Sometimes these evils are so hidden that mothers are not able to see them, and then the boy must watch and care for him-self, unless he asks his mother and God to help him. It is hardly possible for a boy to ask God to help him if he will not ask his best earthly

friend to help him.

Boys, dd you realize how responsible you are for the kind of men you are going to be? If you do not strive to act from unselfish, honorable motives as boys, how can you expect to be unselfish, honorable men?—Christian Union.

ABOUT FRIENDSHIP.

Friendship is a matter of character, rather than a matter of choice. Even though a friendship may be all on one side, the cause for it must always be on both sides. No true man can be a true friend to another, unless that other has character enough to inspire his friendshin: nor even in such a case unless he himself has character enough to perceive that character in the other. Friendship does not idealize a friend, but it does recognize a friend's ideal. A friend sees the best self of his friend, what ever may be that friend's exterior, or whatever others may see, or may fail to see, in that friend. Thus it is that a friend often sees in a friend what no one else can see, yet which is not an illusion. And in thus seeing the noble, the friend gives a hint of his nobleness and is ennobled by his seeing. If others had his eyes, or as keen eyes as his, they also could see and would honor that which he sees in his friend. "In the changes which, thank God, must take place when -the mortal puts on immortality," says George Macdonald, "shall we not feel that the nobler our friends are, the more they are themselves? that the more the idea of each is carried out in the perfection of beauty, the more like they are to what we thought them in our most exalted moods,—to that which we saw in them in the rarest moments of profoundest communion,—to that which we behold through the veil of all their imperfections when we loved them the traest." It is good to know a character which traest." It is good to know a character which can be thus recognized and honored. It is good to have the character which can thus recognize and honor that which is worthy when it is before one. No mere wish or longing can bring all this about; bur when the opportunity is here, what a loss it would be to lose it!—Sunday Charl Times.

THE SIDE TO BE ON.

The Lord's side is the side to be on, at every cost, and whoever is on the other side. If the high-priest is not on the Lord's side, then we must be ready to oppose the high-priest. The question is not, Which is the orthodox side? Which is the conservative side? Which is the radical side? Which is the liberal side? Which is the popular side? Which is the safe side? but, Which is the Lord's side? That question answered, our position ought to be taken fearlessly-for the present contest. If we keep to the Lord's side, we may one day be in company with a certain set of men, and the next day against them; but that oughtn't to influence our action. Men change; God never changes. It will not do to say, Our denomination, or our party, or our country, is always on the Lord's side; therefore we must always stand by that. The proper way to do, is to find out which is the Lord's side to day, and then take sides with the Lord, even if we have to differ with old friends and with dear ones .- Sunday School Times.

THE JESUIT BILL

In January, 1887, we informed our readers that a claim was about to be made by the Jesuits in the Province of Quebec for the restoration of their estates, or a money equivalent for them. Some were disposed to question the correctness of our statements, and in the infatuation of their party zeal to complain of our having called public attention to the dangers menacing the whole Dominion, should these claims be granted. But a short time has clapsed ere our anticipations have been verified, and the correctness of our remarks justified. The Society was first incorporated in Quebec, and now nothing is required to enable it to hold real estate in Ontario but a licence from the Lieutenant-Governor, which may be granted without the consent of our Legislature. Following immediately on the incorporation, came the demand for compensation, and the claim has been granted to the extent of \$100,000, with only one dissentient voice being raised against it. The extraordinary sper the is thus presented to us of a British Province incorporating and endowing a society which all European governments are hastening to suppress, and even to expel from their dominions as dangerous to civil and religious liberty and subversive in its teachings of common morality. It is well known that the Society was suppressed even by the papacy itself. On the 21st July, 1773, Clement XIV, by his brief Dominus at Redemptor, after setting out in categorical fashion the charges against them, suppressed, extinguished, abolished and for ever abrogated the Society. By this bull he dispossessed the Jesuits of "every office service and administration," took from them "their houses, schools, hospitals and estates," and withdrew from them "all their statutes, usages, decrees, customs and ordinances." In conclusion, he said: "This present ordinance shall remain in full force and operation from hence-forth and forever." On laying down his pen after having put his name to the bull, he said to those around that he had subscribed his death warrant (sotto-scriviamo la nostra morte).

In the following year Clement died after great suffering, and at the time, it was confidently asserted, that poison administered by the Jesuits was the cause of his death.

The suppression effected by the infallible Clement was to be "for ever," but the Order was restored by the equally infallible Pius VII., by his brief of 7th August, 1814, Sollicitudo Omnium Ecclesiarum. Their progress in Rome was slow, and it was not until the return of Plus IX., from Gaeta, in 1819, that they succeeded in acquiring the entire control of the Papal Government. By filling all the sees, as vacancies arose, during the long reign of this Pontiff, by their creatures they succeeded in destroying the last vestige of liberty through the Vatican decrees, and in centralizing all power in the hands of the Pope, who is now but their creature. The pernicious working of the Order is well illustrate ed by their action in Prussia, where they obtained a footing through Fredrick II. There they succeeded in gradually indoctrinating the younger clergy with ultramontane views and in leading them to the conflict now raging between the priesthood and the Government. There, as elsewhere, the truth of the language of an illustrious Frenchman used in the French Assembly is abundantly verified : Semez du Jesuite, recolterez de la revolte ("Sow Jesuits, you will reap revolt." We need not go to Protestant writers for testimonies regarding this Society. This is what the Catholic University, of Paris, says of them:

"The laws of God have been so sophisticated by their unheard of subleties, that there is no longer any difference between vice and virtue; they promise impunity to the most flagrant crimes; their doctrines are inimical to all order; and if such a pernicious theology were received, deserts and forests would be preferable to cities; and society, with wild beasts who have only their natural arms, would be better than society with men, who, in addition to the violence of their passions, would be instructed by this doctains of death, to dissimulate and feign in order to destroy others with greater impunity. It is a device of the great enemy of souls."

The Parliament of Paris, in 1762, sent a memorial to the King, accompanied by extracts from 147 Jesuit authors:

"That he might be acquainted with the wickedness of the doctrine constantly held by the Jesuits, from the institution of their Society the Jesuits, from the institution of their Society to the present moment—a doctrine authorizing robbery, lying, perjury, impurity, all passions and all crimes, inculating homicide, particide and regicide, overturning religion and sanctioning blasphemy, irreligion and idolatry."

The Catholic King of Portugal, prior to their expulsion from that country, thus says of this

"It cannot be but that the licentiousness in-troduced by the Jesuits, of which the three leading features are falsehood, murder and pajury, should give a new feature to morals. Their doctrines render murder innocent, sanctify talses THE hood, authorize perjury, deprive the laws of their power, destroy the submission of subjects, allow individuals the liberty of killing, calumniating, lying and torswearing themselves, as their destroy may the true their propose the force of the laws of the law of the advantage may dictate; they remove the fear of divine and human laws, so that Christian and civil society could not exist where they are para-

Such is the account of the Jesuits by Roman Catholics, and such is the portraiture of the Society which-now control the papacy. About forty times they have been expelled from Euronean countries on account of their imquitous doctrines and evil practices. Now they have been incorporated and endowed in Canada '-Presbyterian Review

There is no middle path. The life of the individual, the life of society, must come at last to make self-indulgence, self-seeking, self-will, its foundation-or else sacrifice - Maio icc.

Missionaries have, in the past eighty years, formed and reduced to writing over forty languages.



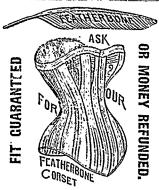
This Powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N. Y.



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PATENTED 1885,

THE most perfect and complete Washer and Wringer In the Dominion. It takes the head wherever introduced; it washes eastly; it washes queekly; it washes clean. With it a dozen articles of average size can be washed and wrung out within five minutes. This Machine is so easily operated and does its work so perfectly and so quickly, that wherever introduced it is soon recognized as an article of necessity. It washes upon the same principle as handerubbing, syst so gently that it does not injure even the tinest fabrics. It is self-adjusting, and washes even the binest linen or the largest blanket with equal case. It does not partially wash the clothes, leaving them to be finished by hand, but does its work perfectly and completely, doing away with the washboard and hand-ruibbing altogether. It washes a dozen or more articles at once, thereby accomplishing, in an hour or so, as much work as would otherwise occupy the whole day. A. L. Burke, of Stratford, Ont, the patentee of this Machine, offers \$500 of a challenge competition by any other Washing Machine ever invented that will accomplish its work equally as well, as quickly, as cadily and with as little injury to the clothes. Every Machine guaranteed to give satisfaction.

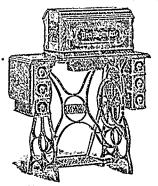
Sold separate or combined. Price of Machine complete with Westers. \$250.

Sold separate or combined. Price of Machine complete with Wringer, \$13; without Wringer, \$5 Orders attended to as soon as possible Correspondence solicited.

ISAIAH W. ROYCE,

Everton P. O.,

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



"NEW RAYMOND" THE

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IIIIIS popular Institution now in its fourth year is doing a grand work for the education of young men and women in those branches, a knowledge of which is so essential to the intelligent and successful management of practical affairs. Its graduates are everywhere giving signal proof of the thoroughness of their training, and bearing grateful testimony to the monetary value of its course of study. The Fourth Annual Circular giving full information will be mailed free. Address

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and.—He employs the best teaching talent to assist him.

3th.—He has taken first prive for pennumblip every year for five years past at the Industrial Exhibition, To-ronto, and at every Provincal Exhibition where his work has been shown.

4th.—The College building is a large three storey stone and brick building, owned by the Principal, and used ex-clusively for College purposes. It is separate from other buildings.

5th.—The students are not crowded into 3rd or 4th flats over stores, markets or billiard rooms. This is the ONLY BUSINESS COLLEGE IN CAMADA, AND THE SECOND IN AMERICA OWNING THE PREMISES THEY OCCUPY.

oth,—Students have not the temptations in Owen Sound that they have in the cities. It is a healthy place, and has water works, a proper sewerage system, ecc. 7th.—It has no HOURE-HEAD PRESUMENT whose name appears in the announcements to give it prestige, but whose countenance is never seen in the class-rooms as a regular teacher—only as an occasional sistior.

Sth.—The expense of a course is small compared with others because the fees are reasonable. There are no extras, and board is cleap, only \$2.50 per week in private families.

9th.—It has the hearty support of the lusiness com-nunity in which it is situated.

Tor particulars write to

C. A. FLEMING. Principal

OWEN SOUND.